



Library of the Theological Seminary,

PRINCETON, N. J.

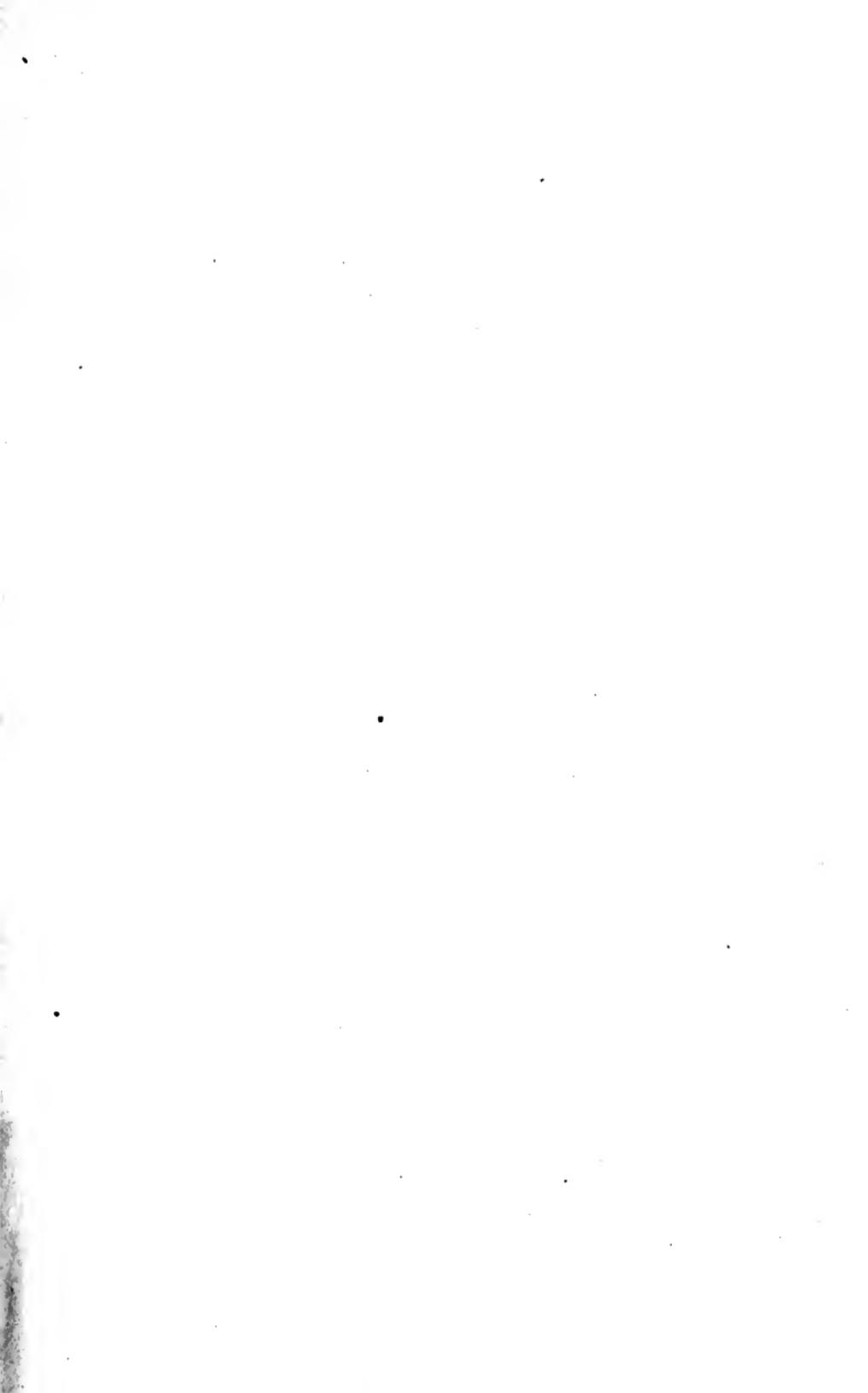
Green Find

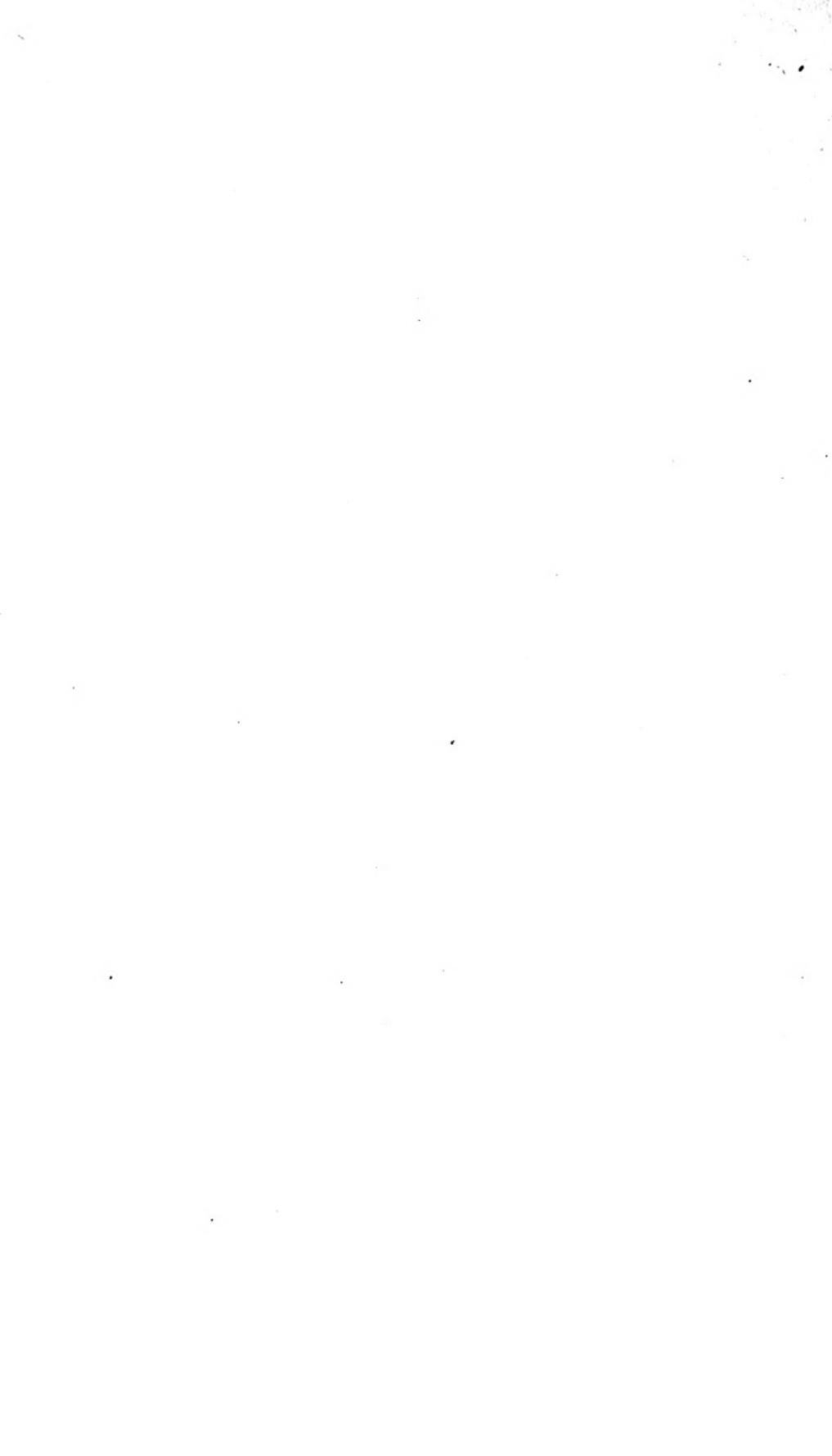
BV 4501 .B672 1871  
Boardman, W. E. 1810-1886.  
The higher Christian life

Shelf.....









THE

# HIGHER CHRISTIAN LIFE.

BY

REV. W. E. BOARDMAN.

---

“That ye may be filled with all the fulness of God.”

---

*Boston:*

*Published by Henry Holt.*

*New York: Sheldon & Co.*

Entered, according to Act of Congress, in the year 1871, by  
HENRY HOYT,  
In the Office of the Librarian of Congress, at Washington.

*Stereotyped by C. J. Peters & Son,  
5 Washington Street, Boston.*

Dedicatory to the American Revised Edition.

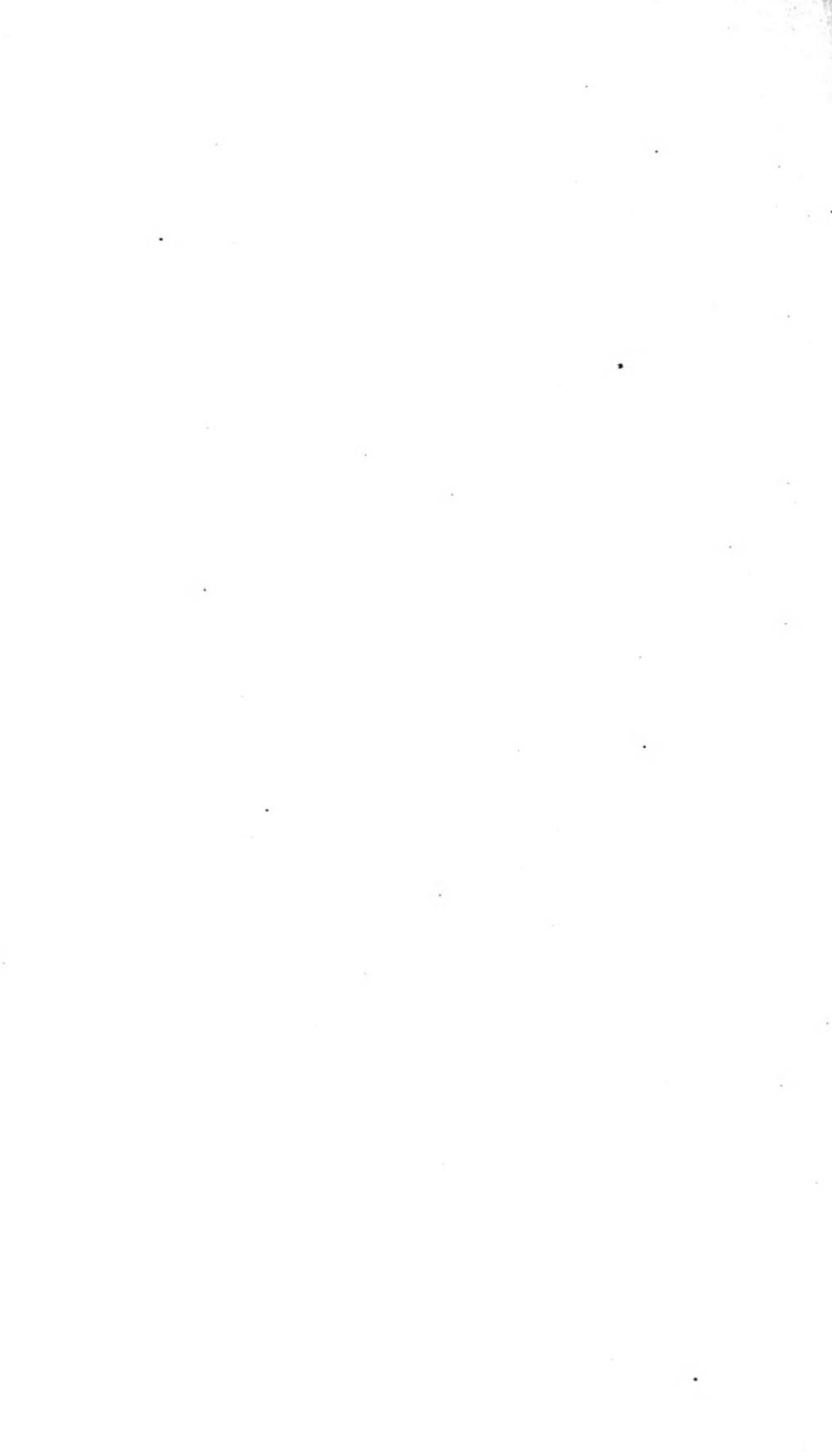
---

TO HIM

WHO HAS SO SIGNALLY CARED FOR AND EXTENDED THE  
CIRCULATION AND USEFULNESS OF THIS BOOK IN  
ITS ORIGINAL FORM, IT IS NOW AGAIN,

*For this New and Improved Edition,*

HUMBLY AND PRAYERFULLY COMMITTED AND COMMENDED.  
AND MAY HIS BLESSING ATTEND IT  
WHEREVER IT GOES !



## P R E F A C E

### TO THE AMERICAN REVISED EDITION.

---

THIS is the second revised form in which this book has appeared in print.

It was revised in the first instance, and abridged, at the request of an English publishing-house, to fit it for those who desire to lend it or give it away from time to time as a means of helping others.

This second revision has been made at the request of its original American publisher, not, like that in England, to reduce it in size, but to perfect it as far as possible for permanent usefulness.

That it needed improvement in many respects was painfully apparent to the author.

Indeed it seems amazing, that, so defective as it has been, it should yet have secured for itself a circulation so wide as it has done in both hemispheres.

It has been published now, in the few years since it first appeared, in five different forms, — three in the Old World, and two in the New; and has gone all over the

globe where there are Christians speaking our language.

But what is far more wonderful than this is, that, notwithstanding all its faults, God has graciously used it to bring multitudes of his dear children who were groping in the dark out into the clear shining of his light, and to prepare them for greater usefulness in his service.

Testimonies unsought and unexpected have come in many ways, from many thousands in many lands, to the fact that signal blessing had fallen upon them while reading the book, even as the Holy Spirit fell on Cornelius and his company while Peter was speaking to them of Jesus.

To these facts another must be added to give them their full force: this wide circulation, with its blessed fruitage, has been secured without extraordinary effort on the part of anybody, and against heavy blows in opposition to it; whilst the author has never written a word in its defence.

What is the logic of these facts?

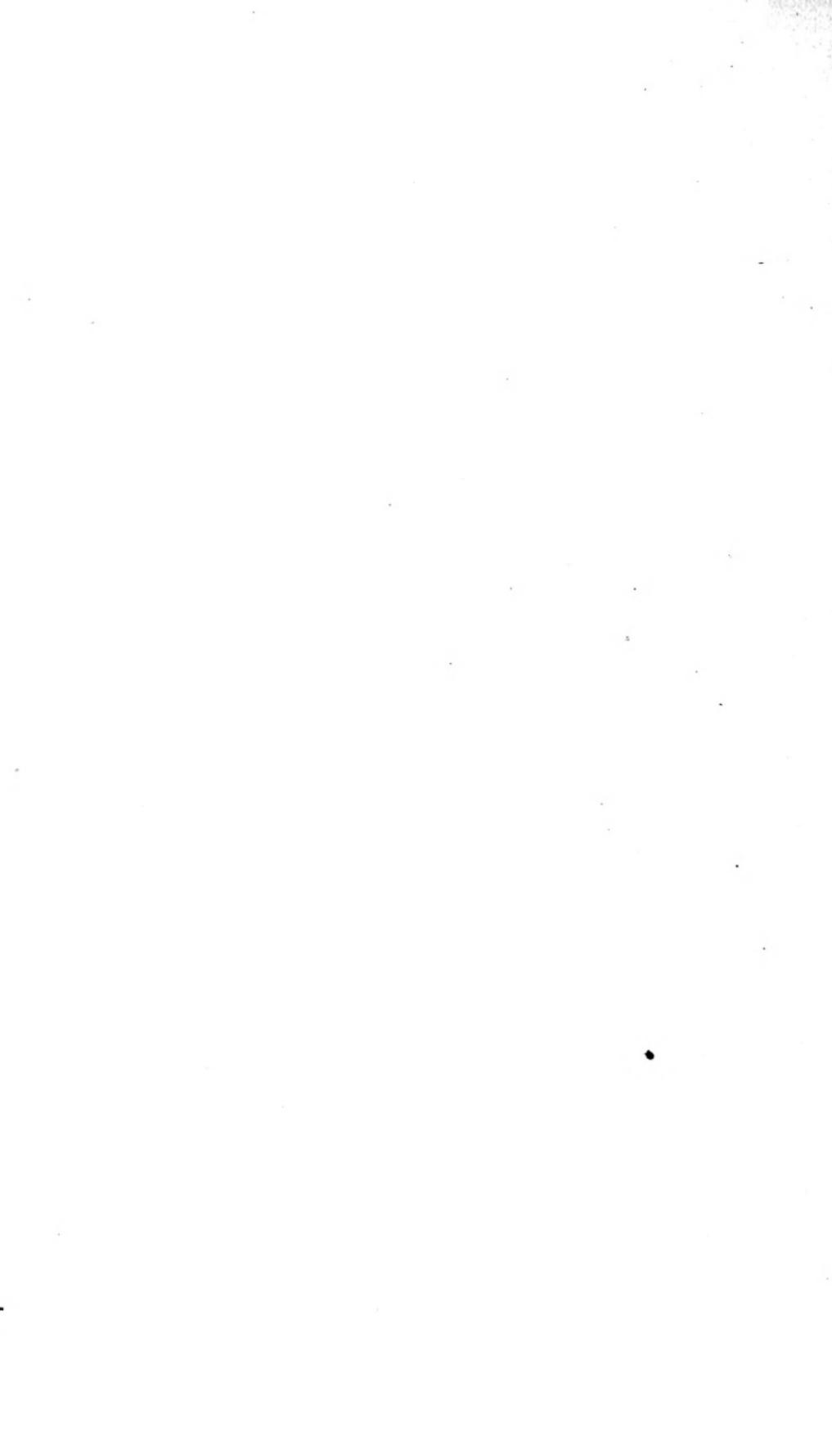
Confessedly the book embodies no great human wisdom or learning or genius, and has been very imperfect indeed: therefore there must be something besides that which is of man alone which has given this success. What is it?

Of course, the law of demand and supply accounts

for the circulation. There was and is a widespread demand for that which the book does embody; and the book does in its measure — small, indeed, in one sense, yet large in another — supply the demand.

The blessed fruitage of this wide circulation in the light and liberty vouchsafed to multitudes must be accounted for by a higher law, — the law of the spirit of life, the power of God attending the reading of the book. And if God has thus set his seal to that which is set forth in the book, the experience indicated by the title, and the way in which the children of God are to come into that experience, — if God has set his seal to the truthfulness of the book in these its two essential things, what man upon earth shall be able successfully to prove it untrue ?

May the Lord graciously use it a thousand-fold more, and thus glorify himself by making weak things confound the mighty !



# CONTENTS.

---

## PART I.

### WHAT IT IS.

#### CHAPTER I.

A CONFESSION . . . . .	15
------------------------	----

#### CHAPTER II.

HISTORICAL EXAMPLE . . . . .	20
------------------------------	----

#### CHAPTER III.

EXAMPLES COMPARED . . . . .	35
-----------------------------	----

#### CHAPTER IV.

EXPLANATIONS . . . . .	48
------------------------	----

#### CHAPTER V.

A STUMBLING STONE . . . . .	59
-----------------------------	----

#### CHAPTER VI.

NOT FOR ME. WHY NOT? . . . . .	68
--------------------------------	----

---

## PART II.

### HOW ATTAINED.

#### CHAPTER I.

FOR ME. WHAT THEN SHALL I DO? . . . . .	80
---	----

#### CHAPTER II.

CHRIST ALL SUFFICIENT . . . . .	95
---------------------------------	----

CHAPTER III.	
FAITH ALL INCLUSIVE	102
CHAPTER IV.	
STOPPED IN THE WAY	118
CHAPTER V.	
COUNT THE COST	125
CHAPTER VI.	
THE WAY MISSED	133
CHAPTER VII.	
BY-WAYS	150

---

## PART III.

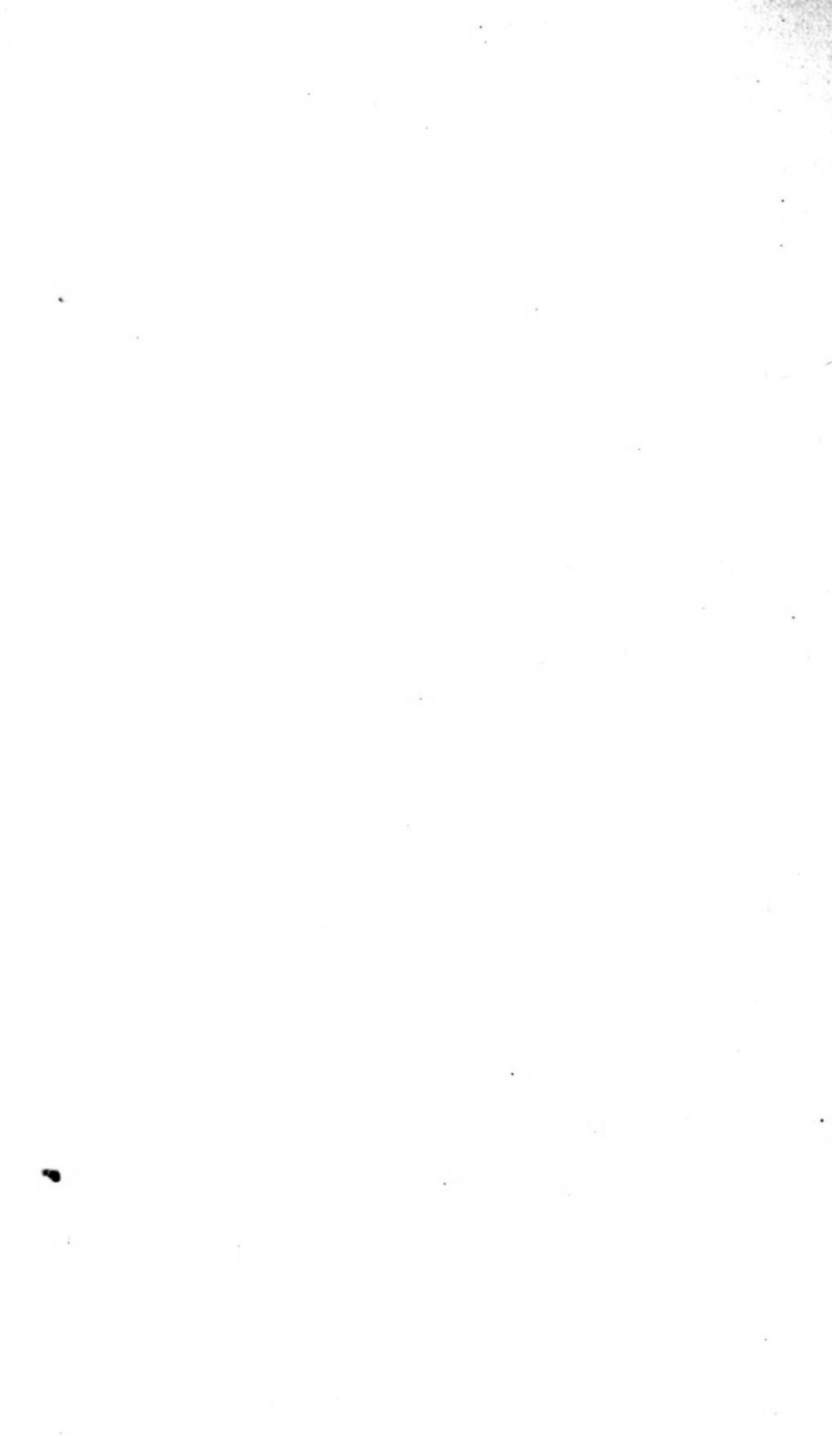
## PROGRESS AND POWER.

CHAPTER I.	
THE TRUE STARTING-POINT	164
CHAPTER II.	
THE LAW OF PROGRESS	201
CHAPTER III.	
THE LAW OF POWER	220
CHAPTER IV.	
SOUL-SATISFYING POWER	248
CHAPTER V.	
OVERCOMING POWER	267
CHAPTER VI.	
AGGRESSIVE POWER	285
CHAPTER VII.	
CLOSING COUNSELS AND PARTING WORDS	307

## S K E T C H E S.

---

MARTIN LUTHER . . . . .	21
MERLE D'AUBIGNE . . . . .	36
CÆSAR MALAN . . . . .	42
HESTER ANN ROGERS . . . . .	46
CARVOSSO . . . . .	72
A SON OF THE PROPHETS . . . . .	96
A LADY OF DISTINCTION . . . . .	105
A MERCHANT . . . . .	110
A YOUNG CHRISTIAN . . . . .	136
THE WORKER . . . . .	141
THE PASTOR . . . . .	153
A NEW-ENGLAND LADY IN THE WEST . . . . .	209
GOV. DUNCAN, OF ILLINOIS . . . . .	216
DR. PAYSON . . . . .	224
ORIENTAL PRINCE AND HIS CAPTIVE . . . . .	225
SUSAN ALLIBONE . . . . .	233
AN AGED SERVANT OF JESUS . . . . .	234
THE CRIPPLE . . . . .	253
THE INQUIRER AND HER WISH . . . . .	258
THE MINER OF POTOSI . . . . .	268
THE HON. JUDGE AND THE POOR AFRICAN WOMAN . . . . .	276
PRESIDENT STEELE . . . . .	300
FATHER A., WHO BURNT THE BRIDGE . . . . .	312



## PART I.



## WHAT IT IS.



# THE HIGHER CHRISTIAN LIFE.

---

## PART I.

---

### CHAPTER I.

#### A CONFESSION.

FOURTEEN years have passed, since, in its original form, this book was issued from the press. Its introductory chapter opened with these words:—

“ Some disciples of Christ live life-long under condemnation, and know no better. They are always doubting, and think they must always doubt. And very many live a life of ups and downs, and suppose *that* to be the best God has in store for them while in the body. Occasionally they gain some lookout in the mount; and then, through the swaying branches of the trees of life moved by the breath of heaven, they catch glimpses of the river of the waters of life, gleaming in the rays of the Sun of Righteousness, and

are filled with gladness. But then again, soon they find themselves in the low grounds of unbelief, wrapped up in fogs of doubt, and chilled and poisoned by the mist and malaria of worldly cares and worldly company. To all these, a book which should bring the knowledge, as really reliable and true, that there is actually a sunny side of the Christian life,— such an experimental knowledge of Jesus as would place the soul, as a vineyard on southern slope, under the sun and the rain of heaven, to blossom and ripen its luscious fruit in abundance for the glory of the Master,— ah, how such a book would be hailed as glad tidings from God!"

Now, the confession to be made is this:—

1. There was great seeming temerity in the offer of a book, by one so poorly qualified to write it, to meet in any good degree the object here expressed.

Consciousness of having once been one of the halting, hungering ones, and of having found the way of relief and satisfaction so simple and plain that a child might explain it to others, was one of the impelling forces to the undertaking. Confidence in the Lord, that he would make his strength perfect in weakness, and give the guiding,

sustaining power needed, was another strong motive.

To which must be added, an all-conquering desire that these beloved children of our heavenly Father should know the perpetual joys of full salvation, and be prepared to glorify God and win the world to Jesus by their testimony.

Impelled by these forces, and pressed by special influences from without, the work was ventured upon.

2. To the glory of God, it ought to be said, that, notwithstanding all its imperfections, the book was hailed with joy by many, and made of God the instrument of pointing them to our Lord Jesus Christ, in whom, through faith, they have found exceeding abundantly more than they had ever asked or thought.

3. To the shame of the writer, it must be confessed, that it was undertaken with the greatest reluctance, though pursued, when entered upon, with the greatest delight. The shrinking was not so much from a sense of unfitness for the work, though this was very deep, as from the apprehension, that, when done and presented to the public, it would close the doors of honor and power in the Church against its author.

4. Finally, to the praise of God and the shame of the writer, be it said, that the privilege of writing the book, such as it was, and the power to do it, were conferred upon the writer by the grace of our Lord in connection with deep repentings for having, through several preceding years, taught the truths herein set forth *diligently, under cover*, after having known and taught them clearly and distinctly in years before that.

The Lord save from a repetition of that grave and grievous thing ! To light a candle, put it on a candlestick, and then put candlestick and all under the bushel of caution for fear of being classed with those spoken against, is indeed an error greatly to be deprecated.

The Lord grant us all to be willing to take up the cross with joy daily, and follow him in the clear and distinct teaching of salvation from sin for the children of God, no less than of salvation from death and hell for the unconverted ! It was the clear teaching of John the Baptist, and of Jesus after him, concerning change of mind, that moved the multitudes who heard them. And it was the equally clear proclamation by our Saviour of the deeper spiritual baptism of the Holy Ghost as the privilege of Christians, even as John had foretold,

which led the disciples to look for it and to receive it. So it was, also, the clear teaching of the apostles, as constant witnesses for Jesus, in the fulness of the blessings of the gospel of peace, to the precious reality of the rest of faith,— the manhood of Christian experience, the resurrection life in Jesus, the abiding union with Jesus,— which served to bring primitive Christians so largely as they were into it and to keep them there. And it is just this clear and distinct teaching of the same thing, in the power of the Holy Ghost, which will bring up and keep up the Church of the future to the millennial standard of power and blessedness. Sooner let one's right hand forget its cunning than ever be used in putting forth the light under cover !

## CHAPTER II.

### HISTORICAL EXAMPLE.

“LIFT UP A STANDARD FOR THE PEOPLE.”—ISA. lxii. 10.

THE Bible abounds in examples. In God's Holy Word, sin and holiness come up, and pass on before us in living forms, rather than in abstract teachings. Truth and falsehood are first lived out, and then recorded for the world's instruction. The mercies and judgments of God are set before us in striking examples. The rescue of Noah, saved amidst the desolations of a world drowned in the flood; Lot delivered from the devouring fires which laid in ashes Sodom and Gomorrah; the children of Israel passing the Red Sea dry-shod and safe, while Pharaoh and his host sank as lead in the mighty waters: these things have filled the world with their report, and taught all nations their lessons. Men and nations are raised up, live out their life, and die; and their history is written, to live forever. Lessons taught in this way strike out, and traverse the globe, and

strike home, never to be forgotten. There is no treatise upon faith like the simple story of Abraham's life, none upon patience like the story of Job, none upon courage like the story of Daniel, none upon meekness like the life of Moses, none upon zeal like the life of Paul, none upon love like the story of John. This is God's method, and the best. Take a few examples of the higher life, or full trust and full salvation. First,

## MARTIN LUTHER.

When a little boy, Martin carried the fagots for his father, John Luther, to kindle the fire in his little iron smelting furnace, in Germany. God designed him to become the bearer of fuel for his own great fire of the reformation, to smelt the hearts of millions, and re-cast the life of the world ; but, as yet, this boy's own heart and his own life were in the crude and corrupt state of nature, — hard and un-malleable as the ore of the mine, and as full of impurities, to be expelled only by the fires of divine love. His mother loved and pitied and indulged him ; but his father was severe, and never spared the rod. That he was not an angel in his youth, we may know ; for he tells of himself, that he was whipped fifteen times in one day in

his first school. But all this did not beat grace into his heart, though it may have beaten letters into his head. He made brilliant progress in study, and at twenty years of age received his degree at the university as a bachelor of arts. Up to this time, his heart was in the world. His father designed him for the law ; and his own ambition, no doubt, aspired to the honors within easy reach in that line of life. God designed otherwise. Just at that critical time, when the very next step would be the first in a life-long profession, one of his fellow-students, dear to him as a brother beloved, one Alexis, was assassinated. The report of this tragic affair coming to Luther's ear, he hurried to the spot, and found it even so. Often before, conscience, and the spirit in his heart, had urged him to a religious life, in preparation for death and the judgment ; and now, as he stood gazing upon the bloody corpse of his dear friend Alexis, and thought how, in a moment, prepared or unprepared, he had been summoned from earth, he asked himself the question, “ What would become of *me*, if *I* were thus suddenly called away ? ”

This was in A.D. 1505, in summer. Taking advantage of the summer's vacation, Luther, now

in his twenty-first year, paid a visit to Mansfeldt, the home of his infancy. Even then the purpose of a life of devotion was forming in his heart, but not yet ripened into full and final decision. The only life of religion known to him, and at all meeting his convictions, was that of a convent,— the life of a monk and a priest. Whether it was because the purpose was only yet in embryo, or because he dreaded his father's displeasure, or shrunk from dashing his father's hopes and giving him pain, it seems he kept the matter back. The fire burned on in his own breast; but the young bachelor of arts kept it hidden even from those most deeply interested in him of all upon earth.

On his way back to the university, however, he was overtaken by a terrific storm. “The thunder roared,” says D’Aubigné. “A thunderbolt sunk into the ground by his side. Luther threw himself on his knees: his hour is perhaps come. Death, judgment, eternity, are before him in all their terrors, and speak with a voice which he can no longer resist. ‘Encompassed with the anguish and terror of death,’ as he says of himself, ‘he makes a vow, if God will deliver him from this danger, to forsake the world, and devote himself to his service.’ Risen from the earth, having still

before his eyes that death must one day overtake him, he examines himself seriously, and inquires what he must do. The thoughts that formerly troubled him return with redoubled power. He has endeavored, it is true, to fulfil all his duties ; but what is the state of his soul ? Can he, with a polluted soul, appear before the tribunal of so terrible a God ? He *must* become holy.” For this he will go into the cloister ; he will enter a convent ; he will become a monk and a priest in the Augustinian order : he will there become holy, and be saved.

This scene has been compared to that on the Damascus road, centuries before ; and they are not without certain similarities, both in the men and in the circumstances and results. But there were broad differences : for, while Saul of Tarsus was relieved of his blindness after only three days of darkness and desolation, Luther had yet before him months and months of monastic groping, before his eyes were opened to receive the Lord Jesus as the all in all. And while, at the word of Ananias, the scales fell from the eyes of the young devotee of Judaism at once,—in a moment, —the eyes of the young devotee of Romanism were opened not entirely at the first touch of the

Master's fingers, but rather like him who first saw only men as trees walking, and afterwards, when touched again, saw clearly.

It was a terrible blow to his parents when Luther entered the convent at Erfuth, and an astonishment to all his friends, and, as it proved in the end, a painful experiment, and a vain one, to gain salvation. Christ alone could pardon sin; but Luther had that yet to learn. He thought to merit salvation. Christ alone is the sinner's righteousness and sanctification; but he fully believed the way to become holy and just was to shut himself up within holy walls, amongst a holy brotherhood, and perform holy offices. God designed him to be the foremost reformer of the Church, and therefore led him through all the processes of the Church, to show him their emptiness and vanity, — led him at last to Rome itself, and made him see the blasphemous hollowness of all its ceremonies, and the vile corruption of the men he held in such veneration. But it is no part of our design now to follow him through all this wearisome course, or to recount the painful revelations of vanity and corruption made to him, step by step, as he was led along: it is rather with Luther's experience as a Christian, than as a reformer, that

our present purpose is concerned. The object before us is to see how the Lord brought him out of bondage into liberty, and out of darkness into light, and brought him at last out of church processes, and out of the ways of his own devising, to take the Lord Jesus as the all in all, rather than to show how he was trained to break the bondage and dispel the darkness of an enslaved and benighted church.

Buried in the convent at Erfuth, he toiled and suffered two terrible years in vain for salvation. He became emaciated, pale, hollow-eyed, downcast, hopeless. The lovely and noble Staupitz, Vicar-General and head of the Augustine order in Thuringia, was the first to shed any ray of light upon the dark and troubled mind of Luther. Staupitz pointed Luther to the Word of God and to the grace of Christ, and inspired him with some gleams of hope that hope might some time be his. But, although the floods of wrath from the windows of heaven were stayed, and the fountains of hell from beneath were closed, the waters gone over him had not yet subsided: the dove of peace found yet no resting-place in his soul; and the bow of the covenant of promise had not yet sprung forth to his view. Indeed, his struggles and

watchings and fastings brought him to the brink of the grave. He was seized with an illness that threatened his life. One day a venerable monk came into his cell. Luther opened his heart to him. Despair had seized upon him. The pains of hell gat hold of him. The good old man pointed him to his *credo*. Luther had learned the apostles' creed in his childhood, and had said it over thousands of times; but when the monk repeated to him, in the tones of a sincere faith, the words, "*I believe in the forgiveness of sins*," they carried a light and a consolation never before felt to the sufferer's soul. "Ah!" said the monk, "you must believe not merely that David's sins or Peter's are forgiven: the devils believe that. The commandment of God is, that we believe *our own sins* are forgiven. St. Bernard says, in his discourse on the annunciation, 'The testimony of the Holy Ghost to your heart is, *Thy sins are forgiven thee.*'"

Luther believed; and joy filled his soul. He rose quickly from the depths of despair and from the bed of sickness. Life from the dead was given him in a two-fold sense. The forgiveness of sins was ever after a living article in his faith, and not a dead letter in the apostles' creed. He knew,

and was a witness to others, that the greatest sinner may be forgiven ; but, as yet, the great underlying principle of *justification by faith* was to him one of the deep and hidden things of God. The noble Staupitz, and the good old monk, already before him knew as much as Luther had now learned, and more ; and all this Luther himself might have known, and yet lived a monk all his days. But God had greater things in store for him, and greater lessons to teach him. All this, and more, he might have taught life-long, with the burning zeal of a Paul, and the commanding eloquence of an Apollo, without causing the foundation of Rome to tremble, or freeing the Church from a single fetter or chain, and without even enjoying himself the liberty of the children of God, or the blessings of full trust and full salvation. Mark what follows.

The assassination of the dear Alexis had awokened him. The thunderbolt on the Erfuth road struck the death-blow of his indecision ; and Staupitz and the good monk, with his *credo* and his faith, had shed the first rays and comforts of salvation upon his pathway. This was all they could do. For all this God used them ; but now he was about to make his own Holy Word the means of

leading Luther out into the light, and onward into the open field of truth, not yet reached by either the prelate or the monk. Luther had no Bible. He had access to one in Latin, chained to a stone pillar in the convent,—a striking emblem of the Bible at that day; locked up in a dead language, and chained to a cold, monastic pillar of dead stone, and yet, thank God! neither itself dead, nor yet bound. Another Bible he could see also in the Latin, by going to the library of the university to read it. That was the first copy of the Bible he ever saw: and the first word of the Bible he ever read from the Bible itself was the story of Hannah, and her child Samuel lent to the Lord forever; and this charmed him. Yet another copy of the sacred word was within his reach, by going to a brother monk's cell to read it, in Latin also. A Bible all his own was a prize too great for his fondest dreams; and yet God gave him one. Staupitz brought him a Bible,—a Latin Bible, and presented it to him, to be all his own. Oh, what a treasure! How eagerly he searched it! What delight it gave him! That was the first stone of his great work. That Latin Bible was all his own; and he, albeit he knew it not, was called of God, and was yet to undo the Latin bolts and bars, and

break in sunder the monastic chains, and give a good honest German liberty to the blessed Word of God, and bring home its hallowed light to thousands of darkened hearths and homes, and to millions of benighted souls. He himself was first to learn from it the fulness of the blessings of the gospel of peace, and then become the foremost Bible-teacher of the world.

Soon he was ordained a priest, and then very soon appointed professor of philosophy in the university of Wittemberg. Staupitz recommended him to Frederick, Elector of Saxony; and the elector sent him his commission. At once, besides the duties of his own professorship, he began giving lectures, during an unoccupied hour, upon the Bible,—first upon the Psalms, then upon Romans. It was a new thing under the sun. His lectures were clear, warm, stirring, eloquent, powerful. His fame spread out. Students gathered in. Soon, by appointment of the elector, and by the persuasion of Staupitz, and by the hand of Carlstadt, he was made “doctor in theology,” Biblical doctor, and sworn to defend the gospel with all his strength. Now, at last, he was in the very chair, and the very work designed for him from the first.

But these are the events of his outward life. The life within is that which concerns us. We have seen how Luther came to the faith of the forgiveness of sins. We will now trace the steps of his final and full freedom of soul through faith in the Lord Jesus. One day, while studying Romans for a lecture to the students, the words of the prophet Habbakuk, as quoted by Paul, Rom. i. 17, "*The just shall live by faith,*" struck their light through his soul. Here was the grand principle of life and righteousness. He saw it, grasped it, exulted in it, and began teaching it with all the force and fire of his eloquence and genius. There were, it is true, applications of this great principle which he was not yet prepared to see, or to make, both to the Church and to his own heart and life: but the *principle* of justification by faith was no longer a hidden one to him; and it infused a new life and a new power into his soul and his teachings. He applied it with sunbeam clearness to the forgiveness of sins. He saw how God could be just, and yet justify him that believeth in Jesus, however great his sins might be. Selected, not long after, to represent seven convents in matter of difference between them and the vicar-general, at the court of the Roman Pontiff, he set off, led by the hand

of God into Rome itself, to witness with his own eyes and ears the blasphemous hollowness and putrid corruptions of the Church. On the way, he was again taken ill, and again brought to look down into the grave and up to the judgment bar of God. His sins troubled him. The old Erfurth horror of darkness returned upon him; but, in the midst of it, the words of the prophet, "*The just shall live by faith,*" came again to him with a new force, and filled him with the light of heaven. And yet again, while looking upon the ruins of ancient Rome, and almost overwhelmed by the conviction that the Rome which then was would one day be also in ruins,—the holy city would pass away, lie in ashes,—the same words came to his relief and comfort again, "*The just shall live by faith.*" The Church shall live, though Rome should die. Christ lives; and the gates of hell shall never prevail against his Church. Luther had not yet learned to take the Lord Jesus for his sanctification. He had one process for the forgiveness of sins,—that of faith; and another for the pursuit of holiness,—that of works. He believed in Jesus, and trusted that, for the sake of Jesus,—who had died, and risen again for his justification,—his sins were all freely forgiven; but he longed for a holy

heart and a holy life, and sought them by *means*, not by *faith*. The truth that Jesus is *all* to the sinner, that in Jesus he has all, if he takes him for all, he had not yet perceived. Christ a propitiation he accepted ; but Christ a sanctification he rejected. Strange that, having Christ, and believing in him, and having in him the fountain of holiness, — indeed, our own holiness, just as really and fully as he is our own sacrifice for sin, — we should go about to work out, or seek for, holiness of heart imparted to us from God aside from, not *in*, Christ ; yet so it is. So it was with Luther. At Rome he performed all holy offices, and visited every sacred place, hungering and thirsting after righteousness. One day he sought to secure a special indulgence promised to all holy pilgrims who should climb Pilate's staircase, so-called, on their knees. This Pilate's staircase was said to have been transported bodily, by miracle, in the night, from Jerusalem to Rome. As Luther crept painfully from stone to stone upward, suddenly he heard, as he thought, a voice of thunder in the depths of his heart, “ The just shall *live* by faith.” These words had often before told him that the just are made alive by faith ; but now they thundered through his soul the truth, that even so “ the just shall *live* (be kept

alive) by faith." By faith they shall be *kept* by the power of God; by faith they shall make progress onward and upward; by faith their sins shall be forgiven; and by faith their hearts and lives shall be made holy.

Ah! well might the historian say of Luther, that "this was a creative word for the reformer." Now, for the first time, he was freed from all false processes of salvation, and fully established in the true. Faith now, as the condition, and Jesus as the salvation, he saw was the whole. Full salvation was in Jesus; and Jesus was the soul's in full, through full trust in him. When this word resounded in this new force through his soul, it is no wonder that Luther sprang to his feet upon the stone steps up which he had been crawling like a worm, horrified at himself, and struck with shame for the degradation to which superstition had debased him, and fled from the scene of his folly. Luther himself says, "Then I felt myself born again as a new man; and I entered by an open door into the very paradise of God. From that hour, I saw the precious and holy Scriptures with new eyes. I went through the whole Bible. I collected a multitude of passages, which taught me what the work of God was. Truly this text of St. Paul was to me the very gate of heaven."

## CHAPTER III.

### EXAMPLES COMPARED.

**“YE ARE MY WITNESSES.”**

THE experience of Luther has been given at length, because the great reformer stands in forefront of Protestantism,—a true and noble type of the real ripe, whole-souled Christian, very much abridged and condensed, however, from the accounts given by his biographers. It is entitled to great weight, as an example. Let not its force be broken by the thought, that Luther was great, and a special instrument of God, specially endowed. So far as salvation is concerned, Luther stood with us precisely. He was a man, and a sinner, as we all are. Faith in him and in us is the same thing ; and Jesus is the same to all and for all, in all time. The same rays of the Sun of righteousness, shining through the same tears of penitence, cause the same bow of the covenant to arch the same clouds of despair, in all ages and nations ; and the same eye of faith discerns the promise, and rests

joyously upon it, in all persons, alike the great and the small.

It will be observed that Luther's first light and comfort was in the forgiveness of sins, and the last and greatest in the full apprehension of Christ as his sanctification. We shall have occasion to see the same thing in every instance, as we go on. How this comes to pass, we shall see very clearly when we come to speak of the philosophy of Christian experience.

With some, the force of Luther's example may be broken by the fact, that he was bred in all the superstitions of Rome, and had a second shell to break through, after he was out of the first. We will, therefore, take another example,—one from the ranks of those bred in the full blaze of the light of the Protestant day, three centuries after Luther's time.

MERLE D'AUBIGNE

Was educated at Geneva, the home of Calvin, and the stronghold of the Reformation. Calvin himself is not a better representative of the reformed religion, or a nobler champion, than Merle D'Aubigné, the famous historian of the Reformation. His conversion was at Geneva, while in the university. The subsequent deeper work was several years later, at

Kiel, in Germany. His conversion, together with others, a noble band, was by the instrumentality of one of the Lord's Scottish noblemen, Robert Haldane. In some sort, it was the payment of an old debt of three hundred years' standing, due from Scotland to Geneva. Knox, driven from home by bloody persecutions, found refuge three several times in Geneva; and during the years of his stay there, while doubtless he imparted much of his iron energy and Scottish firmness, he certainly received much of the clear light of the Swiss mountain height, so elevated above the murky mists of the Campagna, the Tiber, and Rome. Right eagerly Robert Haldane sought to pay the debt; and God helped him, as the conversion of D'Aubigné, Monod, Gonthier, Gaussin, Rieu, and many more will testify.

Dr. Cheever, as quoted in the memoirs of R. & J. A. Haldane, speaks of D'Aubigné's conviction as follows:—

“At this juncture it was that D'Aubigné heard of the visit of Mr. Haldane. He heard of him as the English or Scotch gentleman who spoke so much about the Bible,—a thing which seemed very strange to him and the other students, to whom the Bible was a shut book. He afterwards met Mr. Haldane at a private house, along with some of his

friends, and heard him read from an English Bible a chapter from the Epistle to the Romans concerning the natural corruption of man, — a doctrine in regard to which he had never received any instruction. He was astonished to hear of men being corrupt by nature ; but, clearly convinced by the passages read to him, he said to Mr. Haldane, ‘ Now, I do indeed see this doctrine in the Bible.’ — ‘ Yes,’ replied the good man, ‘ *but do you see it in your heart?* ’ It was but a simple question ; but it came home to his conscience. It was the sword of the Spirit ; and, from that time, he saw and felt that his heart was indeed corrupted, and knew from the of God that he Word could be saved by grace alone in Jesus Christ.”

The *conversion* of D’Aubigné was decided, clear, and unmistakable. He himself speaks of it, in his “ Travelling Recollections in Germany, England, and Scotland,” chap. I., § 2, in these explicit words, “ I had been seized by the Word of God ” (while at the university in Geneva) : “ I had believed in the divinity of Christ, in original sin, the power of which I had experienced in my own heart, and in justification by faith. I had experienced the joys of the new birth.”

Of the *later deeper work*, he speaks more fully in

the same connection, and just as explicitly. After his conversion, he completed his course at the university at Geneva, was ordained, went to Germany ; pursued study still further, first at Leipsic, then at Berlin, and then spent four years as a pastor over the French Church at Hamburg. Several years had thus fled before the time came for the Lord to give him the final full knowledge of Jesus, as all in all. It was on this wise. At an inn, in Kiel, he had planned and entered upon a journey with two of his old Genevan fellow-students and fellow-converts, to Copenhagen. They met at Kiel, a remarkable trio : Rev. Frederick Monod settled at Paris ; Rev. Charles Rieu, pastor of Fredencia, in Jutland ; and D'Aubigné. Steamboats were irregular : they waited at the hotel. D'Aubigné was then in the midst of a terrible struggle. Kiel was a university ; and Kleuker, an old champion of the word, and an experienced Christian, was biblical professor there. D'Aubigné says, “ I called upon him, and requested him to elucidate several passages of Scripture for my satisfaction. . . . The old doctor would not enter into any detailed solution of my difficulties. ‘ Were I to succeed in ridding you of them,’ he said to me, ‘ others would soon arise : there is a shorter, deeper, more complete way of annihilating them.

Let Christ be really to you the Son of God, the Saviour, the Author of eternal life! Only be firmly settled in his grace, and then these difficulties of detail will never stop you. The light which proceeds from Christ will disperse all your darkness.' The old divine had shown me the way. I saw it was the right one, but to follow it was a hard task."

*The way.* Yes, indeed, and the *right one*. Happy for D'Aubigné that he saw it! Happy that its hardness did not keep him back from it! While they waited at Kiel for the steamboát, they devoted part of the time to reading the Word of God together,—a pattern for all detained Christian travellers. Rieu was chaplain. D'Aubigné says of him, that he had even then far outstripped both himself and M. Monod in the divine life. Two years after, he finished his brilliant career upon earth by a triumphant transit to heaven. His converse was very sweet. They all three communicated their thoughts to each other on the Word of God ; but Rieu brought out the hidden riches of the book of God most abundantly.

"We were studying the Epistle to the Ephesians, says D'Aubigné, "and had got to the end of the third chapter, when we read the two last verses, 'Now unto him who is able to do EXCEEDING

ABUNDANTLY, above all that we ask or think, according to the power that worketh in us,—unto him be glory, &c. This expression fell upon my soul as a revelation from God. ‘He can do by his power,’ I said to myself, ‘above all we *ask*, above all even that we *think*; nay, EXCEEDING ABUNDANTLY above all. A *full trust in Christ* for the work to be done within my poor heart now filled my soul. We all three knelt down; and, although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose, in that inn-room at Kiel, I felt as if my ‘wings were renewed as the wings of eagles.’ From that time forward I comprehended that all my own efforts were of no avail; that Christ was able to do all by his ‘power that worketh in us:’ and the habitual attitude of my soul was, to lie at the foot of the cross, crying to him, ‘Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt even do *exceeding abundantly*, above all that I ask.’

“I was not disappointed: all my doubts were removed, my anguish quelled; and the Lord ‘extend-

ed to me peace as a river.' Then I could comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ which passeth knowledge. Then was I able to say, 'Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee.' ”

Another Genevan example scarcely less distinguished might be given.

CÆSAR MALAN

devoted the energies of a long life, even down to its rich and empurpled sunset, to the presentation of Christ as a complete Saviour to those who by simple faith give all to him, and take all in him.

The form in which it is set forth in his numerous publications is that of the assurance of faith.

To these Genevan examples might be added scores of others, English, Scottish, German, French, and American, such as Adelaide Newton, Robert Murray McCheyne, and Jonathan Edwards and his wife; all of whom, like Luther, D'Aubigné, and Malan, have first been made alive from the dead in Jesus by faith, and afterwards learned by deeper experience to live by faith in him.

These may serve as representatives of a class in

the Church of our Lord Jesus Christ ; which we are as little able to number as Elijah was to appreciate his own contemporaries “ who had not bowed the knee to Baal ; ” of men and women who have come to accept Jesus as a present and full Saviour, and to walk Enoch-like *with God* by faith, without clearly apprehending the greatness or the definiteness of the latter change, so as to be able to hold it up before others distinctly, as they do conversion, or to lead others to Christ for it, as they do those who are seeking forgiveness of sin, and acceptance with God.

Carvosso tells us of many whom he met in the course of his wonderful career of winning souls to Jesus, both for pardon and for completeness in him, that he frequently found those who were wholly given up to Jesus, and trusting fully in him, but who, for want of distinct knowledge of the fact that this was all that is requisite to full salvation, failed to accept the comfort and joy of it as they might have done if they had known it, — who, when so assured by him, at once saw Jesus as all and in all, and began to rejoice in him with joy unspeakable and full of glory. Many another who has been wise in winning souls, like Carvosso, has had occasion to mark the same thing. And if this be so amongst

the followers of the Wesleys, who taught so clearly and sung so sweetly the fulness of Jesus, and so distinctively too, as another great work after conversion, what must it be in the other denominations, where the duty and privilege of undivided service and faith are urged without the distinctive teaching as to experience which has obtained amongst the Methodists ?

In clear distinction from this large class, the largest of the two perhaps, there is another which is becoming more numerous continually ; namely, those who do know and do bear witness to the Christian privilege of full salvation by full faith in Jesus, and who, standing in the fulness of this light, do greatly and continually rejoice in it, and seek to teach others about it, and lead them into it.

So far as can be seen from their own glowing and graphic delineations of experience, however, one is at an utter loss to distinguish between the two classes, as to any essential difference in their experimental apprehensions of Christ, or consecration to Christ.

Doctrinally, they may and do differ widely : experimentally, not at all.

The one class does indeed know and teach the experience not only as their own, but also as the

privilege of all other Christians, and have the advantage of definiteness in doing it; which is really great vantage ground. But, if we should place side by side the union and communion with Christ of John or Charles Wesley with that of Jonathan Edwards, or that of Mrs. Fletcher with that of Mrs. Edwards, we should be at a loss to decide which was the most full and complete.

The justice of this comparison will be seen at a glance, if we put in parallel columns the words of Mrs. Rogers and D'Aubigné, descriptive of their views and feelings, as they themselves have recorded them at the moment their struggles were crowned with the victory that overcometh,— that is, full faith in Jesus.

D'AUBIGNÉ,

[*Pardon the repetition, it seems to be necessary.*]

After describing his conversion clearly, and the subsequent struggles and turn given to the current of his desires and efforts by the counsels of the good old champion of the faith, Kluker at Kiel, and the scene at Inn with his two fellow travellers, Monod and Rieu, their reading in the Word of God the III. of Ephesians, and the power with which the two last verses were set home to his heart, says, "When I arose, in that inn-room at Kiel, I felt as if my 'wings were renewed as the wings of eagles.' From that time forward, I comprehended that my own efforts were of no avail; that Christ was to do all by his 'power that worketh in us;' and the habitual attitude of my soul was to lie at the foot of the cross, crying to him, 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy that oppresses me. Do all thyself. I know that thou wilt: thou wilt even do exceeding abundantly, above all that I ask.'

MRS. ROGERS,

After all the record of her earlier contest, and earlier experience of sins forgiven, and after describing her heart-searchings, doubts, fears, desires, and efforts for true holiness, comes at last to the moment when she sees Christ to be all in all, and receives him. Then she says, "Lord, my soul is delivered of her burden. I am emptied of all. I am at thy feet, a helpless, worthless worm, but take hold of thee as my fulness! Every thing that I want, thou art. Thou art wisdom, strength, love, holiness: yes, and thou art mine! I am conquered and subdued by love. Thy love sinks me into nothing: it overflows my soul. Oh, my Jesus, thou art all in all! In thee I behold and feel all the fulness of the Godhead mine. I am now one with God. The intercourse is open: sin, inbred sin, no longer hinders the close communion; and God is all my own. Oh, the depths of that solid peace my soul now felt!"

And this, like D'Aubigné, she describes, not merely as the rapture of a favored hour,

I was not disappointed : all my doubts were soon dispelled ; and not only was I delivered from that inward anguish which in the end would have destroyed me, had not God been faithful, but the Lord ‘extended peace to me like a river.’ Then I could ‘comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ which passeth knowledge’ ” (filled with all the fulness of God).

but as the habitual attitude of the soul at the foot of the cross.

“ Yea, Christ all in all to me ; And all my heart is love.”

“ With every coming hour,  
I prove

His nature and his name is  
love.”

Like David, in his expressions of love to Jonathan when these dear friends parted in the field, Mrs. Rogers “ excelled ” in ardency of feelings and words ; but, in all that is essential, there is not a single line of difference. Both are self-emptied, both prostrate in the dust at the foot of the cross ; both accept Jesus as all in all, and find themselves conquerors, and more than conquerors, through faith in his name.

## CHAPTER IV.

### EXPLANATIONS.

“ WISDOM IS JUSTIFIED OF ALL HER CHILDREN.”

IN these sketches and references, the first and great fact is that of *full salvation* through *full trust* in Jesus. This fact needs no proof. It is at once the provision and the demand of the gospel, and is of course the privilege and duty of all. The apostle Paul lived in it himself, and commended it and commanded it to others. The apostles and primitive Christians generally enjoyed it from the day of Pentecost onward. There were exceptions certainly. The Galatians seem to have been turned aside from the fulness and simplicity of the faith. Having begun in the spirit, they thought to be made perfect by works ; and the apostle wrote them, with all plainness and urgency of speech, to induce them to look to Christ and Christ alone for holiness, telling them that he *travailed in birth for them again*, until Christ should be formed in them the hope of glory. And there were other churches besides those of Galatia,

where, through the blindness of unbelief, they failed of the fulness of God. But, as a general thing, we hear only of the same life of faith in its fulness, and fulness of joy in all, until after the death of all the apostles save John, and he exiled from the churches, and shut up in the lone Isle of Patmos. Then, when the apostles were gone, and the days of miracles were ended, and inspired teaching ceased in the churches, and Satan began to be loosed, — then, in the epistles of him who walks in glory amidst the golden candlesticks, we have the first intimation that the light of the candles was beginning to grow dim.

And surely Luther and Edwards, Wesley and D'Aubigné, full and rich as their experience of grace and salvation was, had not outstripped Peter and John, Paul and Apollos! Neither have any in later times got beyond primitive Christians. Nay, if we shall carry the comparison back to the bright cloud of witnesses who passed off before Christ's coming upon earth, as they are called up in array before us in the beautiful citation by the apostle in the eleventh of Hebrews, we shall hardly find the brightest of moderns outstripping these worthies of old, either in fulness of faith, or fulness of salvation. Going about, therefore, to prove that

there is such an experience would be but a fool's work. If any one doubts, with the Bible in his hand, surely the rushlight of any other proof in the face of this noonday blaze would go for nothing.

Neither does this fact need explanation, any more than it needs proof. It is simply the result of the gospel received in its fulness. Christ is set forth as all in all for the sinner's salvation ; and the sinner who receives him as such, and abides in him, has full salvation. But there is another fact which should be explained, — the fact, that in the instances given, as in others not referred to, there is a *second experience*, distinct from the first, sometimes years after the first, and as distinctly marked, both as to time and circumstances and character, as the first. James Brainerd Taylor, and many others also, speak of it as no less important than the first ; while in such cases as Luther's and D'Aubigné's, both the experience and its importance are so marked as to speak for themselves. Some have tried to account for this fact, by denying the reality of the first experience. "These people were deceived," say they, "and not converted at all, as they suppose, in the first instance."

But, if Luther was not converted, who then is ? If D'Aubigné was deceived in the first instance, who

then is not? If to have been convinced of the deep depravity of the heart by nature, and led to accept Jesus as the Son of God and Saviour of sinners, and to have experienced the joys of the new birth, is not to have been really converted, but deceived, tell us then what conversion is? No, no: this supposition does violence to truth and common sense; it will not do. We must have a better solution, or none.

Others have thought to solve the problem, by calling the second experience simply a return from backsliding; but, in each of the cases given, we have the testimony of the witnesses themselves, that it was more than this, — a *deeper work of grace*, a fuller apprehension of Christ, a more complete and abiding union with him than at the first. The witnesses themselves being judges in their own case, this solution is not the true one. We must go deeper for it. Thousands in every age since the primitive have backslidden, and returned again without any such great and permanent advancement in the divine life as that set forth in the examples before us. In Luther's experience, as he describes it, there was that which made the Bible a new book to him. Already, in his conversion, a key had been put into his hand to unlock vast treasures of truth in the Word of God; but it was only after his final

and full apprehension of Christ as his sanctification, superadded to his knowledge of Christ in the forgiveness of sins, that the abundance and wealth of the Bible became the reformer's. And D'Aubigné tells us, that, after that scene in the inn-room at Kiel, he went through and through the Bible anew, gathering up innumerable passages full of new significance to him. His description recalls another very like it, under like circumstances. One who had but just then passed through a similar experience compared himself to a child sent on an errand, but, finding by the wayside so many beautiful flowers and luscious fruits, — now on this side, now on that, — inviting the hand to pluck them, as to keep the child busy all day long, forgetful of the errand. "So," said he, "has it happened to me with my Bible. I have set out to find some desired passage; and so many things beautiful and new have caught my eye, in passing along, as to tempt me to dally, and pick and eat and drink in their sweet fragrance all the day long, forgetful of my errand. And then too," he went on to say, "when I kneel down to pray, praise only swells my heart for all the glorious things of Christ." Ah, there is vastly more in such an experience than mere return from backsliding! Then, too, above and beyond all this, it is never the

returning backslider who comes into the fulness of this experience : indeed, if backsliding and returning would really bring men into this gospel fulness, pity but the whole church would backslide, and return. It would be a grand thing for the cause of Christ, and for their own comfort and joy. But, in point of fact, in every case, if the reader will examine, it will be seen that it is only the earnest and the active Christian, the working, struggling one, who comes to the knowledge of Christ in his fulness. The backslider returns only to the point attained when he turned back, at most, and hard struggling for that ! But the work in question is a higher height, and a deeper depth, in the comprehension both of the love of Christ which passeth knowledge and of the way of salvation by faith.

Neither of these solutions is the true one. The true, however, is not difficult. Mark it well : it is in perfect harmony with all religious experience. What we call experimental religion is simply this : the sinner is first awakened to a realization of his guilt before God, and of his danger it may be too. He really *feels*—that is, he *experiences*—his need of salvation, and becomes anxious and eager to do any thing to secure it,—tries, perhaps, all sorts of expedients, except the one only and true, in vain.

Then at last his eyes are opened to see that Jesus Christ is set forth to be his salvation, and that all he has to do is, just as he is, without one grain of purity or merit, in all his guilt and pollution, to trust in his Saviour ; and now he *sees and feels* — that is, he *experiences* — that Jesus Christ is the Way, the Truth, and the Life, — the very Saviour he needs. In Jesus he triumphs and exults. In Jesus he revels and rejoices. Jesus is the one amongst ten thousands altogether lovely, the only one in heaven or on earth to be desired, filling all the orbit of his soul with faith and hope and love. This in substance is the sum of all religious experience. All may be condensed into three words: the first expressive of the sinner's necessities, SALVATION ; the second expressive of the gospel provision for the sinner, a SAVIOUR ; and the third embodying the condition of the sinner's entire deliverance, FAITH.

And now to account for the two distinct experiences, each so marked and important, and so alike in character, we have only to consider two facts, viz., first, that the sinner's necessities are two-fold and distinct, although both are included in the one word salvation. We express the two in the words of that favorite hymn, “Rock of Ages,” when we sing, —

*“Be of sin the double cure,  
Save from wrath, and make me pure.”*

And the Psalmist makes the distinction in the second verse of the thirty-second Psalm, saying, “Blessed is the man to whom the Lord *imputeth not iniquity*, and in *whose spirit there is no guile*.”

The apostle Paul generally includes both in the one term “righteousness of God,” as “*to all and upon all that believe* :” but in the thirtieth verse of the first chapter of first Corinthians he separates them, and marks them by the distinct terms, “righteousness,” and “sanctification ;” and now, of late, the whole Christian world has come to distinguish them by the now limited and definite terms, justification and sanctification. Luther used the term justification as including both, in the same way that the apostle Paul used the expression righteousness of God. Justification, in the great reformer’s sense, was *being made righteous* ; that is, being *reckoned* righteous before God, and being *made* righteous in heart and life. Nevertheless, the two things are distinct and different in their nature, and are expressive of two great and equal wants of the sinner. He must be *just* in the eye of the law, — justified before God ; and he must also be *holy* in heart and life, or he cannot be saved.

This is the first fact to be taken into account in coming to an understanding of the two separate and distinct experiences, so clearly marked in such cases as Luther's and D'Aubigné's. Another is, that, practically always perhaps, and theoretically often, we separate between the two in our views and efforts to secure them to ourselves, until we are experimentally taught better. We have one process for acceptance with God,—that is, faith; and another for progress in holiness,—that is, works. After having found acceptance in Jesus by faith, we think to go on to perfection by strug-  
glings and resolves, by fastings and prayers, not knowing the better way of taking Christ for our sanctification, just as we have already taken him for our justification. We see and believe in Jesus as our atonement on earth, and our advocate and mediator in heaven; but we fail to see and receive him as our ever-present *Saviour from sin*, now here with us in the hourly scenes of the daily journey heavenward. The consequence is, that, as in the first instance, we tried all sorts of expedients except the right one, and failed in every one; until at last the Lord opened our eyes to see both our own folly in all these vain attempts, and at the same breath to see the wisdom of God in giving us

his Son, our Saviour, as *the Way*. Even so now again in the second, we try all, and all in vain; until again in this new and equal necessity we find anew that all our ways are vain, and that Jesus is *the Way*.

These two facts will account for all these cases. Let it not be supposed, however, that in every instance there must be two distinct experiences, separated by a gulf of vain strugglings. It is not necessary that there should be one even. Let Jesus be received as the all in all, and that is enough! Whoever can say, “Jesus is mine, and I am his; that he is complete, and I am complete in him,” and say the truth, has the experience, whether he has an experience to relate or not. He has the Rock of Ages for his foundation; and all the driving storms and beating tempests and swelling floods of time and eternity will not sweep it from under him. Christ, without any marked experience whatever, is all-sufficient; but the most brilliant experience without Christ would be only quicksand in the day of trial. Loyola’s experience was as brilliant as Paul’s; and Mahomet’s was even more wonderful than either,—just as some counterfeits are really finer in appearance than the genuine: but that did not make the great

Jesuit a saint, except in his own eyes and in the Romish calendar, nor the false prophet an angel anywhere outside of his own sensual paradise.

Some voyagers heavenward trouble themselves all the live-long voyage, clear to the very entrance of the haven of rest, with doubts whether, after all, they have really set sail or not; because they had not the same struggles and difficulties in hoisting anchor and getting the canvas spread that others describe. Surely it should be enough that they are on shipboard, with anchor up, sails set, steam working, outward bound, ploughing the deep. What if they did set out in the night-time, or in a fog? Is it not enough that the captain and the pilot know how to find the way, and that they are now out in the sunlight, on the open sea, and bounding over the billows to the desired haven?

This, by the way. It is certainly pleasant to have distinct recollections of one's conversion, and also of the moment and the circumstances when full trust for full salvation was first reposed in Jesus; but this is by no means indispensable. To be in the way, to have Jesus for the all in all, is the great thing.

## CHAPTER V.

### A STUMBLING STONE.

“Gather out the stones.”—Isa. Ixii. 11.

WHEN a ponderous train of cars is under way, at the rate of thirty miles an hour, it may indeed be thrown from the track by a trifling thing, — a block or a stone, — and dashed to atoms; but it can be brought safely to a stand-still only by reversing the engine, and applying all the power of the brakes. But, when standing all still, silent, motionless, a mere pebble before a single wheel will defy all the mighty force of the locomotive to move the train a hair. Just so when fully convinced of the reality and value of the experience exemplified, and fairly on the stretch for it, though there is danger even then of being switched off the track, or thrown from it by some malicious obstruction placed in the way by our wily adversary; yet no light matter could stop the earnest inquirer from the successful pursuit of the great object in view. Not so, however, in the outset. Then a mere trifle, a misap-

prehension, a doubt, a fear, a name, one word, may be the pebble on the track, and prevent a single step being taken.

“*Perfectionism!*” This one word perfectionism has kept, and is now keeping, thousands from examining into the matter at all. It is high time this stumbling stone was gathered out of the way. It may indeed become a beacon-light, to show the mariner in his heavenward voyage the hidden rock where noble souls have struck in days gone by; but it has no place, by right, in the way. There is not the least necessary connection between the experience described and perfectionism. It is true that some have connected the two things; but they are entirely distinct, and widely different from each other. The experience is a fact: and, as a fact, it has been exemplified in the instances we have referred to, and thousands besides, in which the theory of perfectionism had not so much as a thought given to it: or, if a thought or a word, it was a word of denial, as in the cases of Luther and D’Aubigné. Perfectionism, on the other hand, is a theory, — a notion, or system of notions, — which may have place in the head, either with or without the experience in the heart. Doubtless there have been many who have accepted the theory of per-

fectionism, and also come into the experience of full salvation by faith ; but there are many also who have taken up the idea of perfectionism, and held it strenuously without having come into the experience at all. The two things, therefore, have no necessary connection whatever ; or the examples given must go for nothing.

The term perfectionism has become associated with one very disastrous error, that of an antinomian idea, that through faith in Christ, as an indwelling Saviour, all of the Christian's thoughts and acts are those of Christ himself, insomuch that the Christian cannot think or act wrong in any wise : indeed, that he himself does not think or act at all, but only Christ in him, and that he is therefore beyond the need of Bible or sabbath or church or ordinances, because he is himself, and has in himself all things in Christ, — a most specious and deadly delusion, which happily, however, has not a great number of victims. Another and far more extensive mistake has been made by some who have accepted the term perfection as applicable to themselves. It is self-perfection, the very opposite of the antinomian delusion. The antinomian counts himself perfect because Christ is perfect ; and Christ has taken the place of his own soul, and acts through him : so

that all his acts are the acts of Christ, and not his own at all ; therefore perfect, as Christ is perfect.

The self-perfectionist, on the other hand, reckons himself perfect in himself because Christ has perfected him by the Holy Spirit : so that, like a lump of gold freed from its dross by the refiner, he is absolutely pure in himself.

The true idea of full salvation is that of full union with Christ, and of entire dependence upon him alike for purity and for pardon. It is not self-perfection, but self-abandonment to Christ, as our Saviour from sin, and the reception of Christ as ours, to keep us by his own power through faith, and *so abiding* in him, and he in us.

The channel of a running stream is nothing but a dry channel, and no stream at all, if separated from the fountain that supplies it with living water. A gas-pipe, however perfect in itself, is an empty, useless tube ; and its light is all darkness, if detached from the reservoir of supply at the works. A woman can be a wife only by marriage to a husband, not by self-perfection in celibacy. So union with Christ, in complete dependence upon him, is the only completeness of a Christian.

The branch has life and fruitage only through abiding union with the vine ; a limb has life only

by union with the body ; a woman has matrimonial life only by union with her husband : and the Christian is everywhere represented in the Word of God as a branch, a limb, a bride, and Christ as the vine, the body, the bridegroom.

Probably more yearning ones to-day are failing of full salvation through the expectation of some purifying process, which will make them holy in themselves, in God's sight, and their own, than by any other one false expectation.

This expectation must be given up. They must accept complete and absolute and perpetual dependence upon Christ in self-nothingness, and cease from all ideas of self-perfection, or they will live on without the life which he alone can give.

As a fact, it is true that every one who has found Jesus as all in all has in the process given up the opposite idea of self-perfection as imparted from Christ.

And it is true, also, and must be so from the nature of the case, that any one who has supposed himself to be perfected in himself, apart from Christ, has been deceived.

True sanctification is sanctification *to* God *in* Christ, not *from* God *through* Christ.

As well could true matrimony be imparted from

a man to a woman without marriage as sanctification to a soul without union with Jesus.

Two illustrations may make this matter clear; first

#### ONE STUMBLED IN SEEKING.

A Christian, converted half a score of years before, became convinced, from the memoir of James Brainerd Taylor, that there was a deeper, richer experience for him, if he would seek it as Taylor did; and, in his blindness, he saw no other way for its realization by him than to have it imparted to him by the Holy Spirit as purity of heart in himself,—the perfection of himself by the power of God.

He had a hard time of it: first, in getting his own consent to be willing to be called a perfectionist; but he did get it.

Then he had a much harder time of it, and a much longer one, in trying to obtain the imparted perfection he sought.

This he tried by consecrations to purity of heart and life and perfection of service; but in vain: all his consecrations did but serve to show him his imperfection, instead of bringing him into perfection.

Then he tried the power of importunity in prayer

for imparted perfection ; but every prayer fell unanswered from his lips.

Then he tried faith for imparted perfection in his soul from God, and actually believed, not only that God for Christ's sake would bestow it, but tried time and again to believe he had bestowed it ; but this was just as unavailing as his consecrations and prayers had been.

At last the Lord kindly and beautifully led him to see that Jesus himself was with him, and was made of God unto him wisdom, righteousness, sanctification, and redemption by simple faith in him ; and at once he began to rejoice in Jesus as his own and to find his completeness in him, and no longer to look for it, or expect it, in himself.

#### ONE STUMBLED AFTER FINDING JESUS.

Another Christian, who had been cheerful, decided, and happy for three years as a follower of Jesus, was by similar means convinced of the better experience, and led into it. Her struggle was short, but severe, and resulted in a complete consecration to Christ, and in a clear and distinct apprehension of him as complete, and of her completeness as in him. Her peace was very sweet, full, and steady. Her conversion had been bright

and clear ; and the deeper experience was equally so. In seeking it she had set perfection of self before her, but, in finding it, had found perfection in Christ as her Saviour, and had found herself to be “a poor sinner, and nothing at all,” like the simple Scotchman, and Jesus to be her all in all, and rejoiced greatly, that, instead of getting the imparted sanctification of herself which she had expected, she had gotten the living Saviour enthroned in her heart, to go with her and be her own, in all the fulness of his wisdom, power, and love, forever.

But then came a dilemma.

She had covenanted, in her consecration, to go to a certain parlor-gathering, which met stately in a neighboring house, and there tell of what the Lord had done for her soul.

Yet now she saw that she could not go there, and profess that she had experienced perfection in herself, as she had expected to do, without conveying what was not true ; for she never felt farther from a sense of perfection in herself than she did now, though she never had known her completeness in Christ as she had now learned it.

What, therefore, should she do ? She could not go back from her covenant, neither could she go forward to profess perfection in herself.

What could she do ?

In her dilemma, she appealed for counsel ; and her friend said, " Profess nothing about yourself ; simply confess what Christ is to you."

Instantly she was relieved, and gladly she confessed Christ as complete, and that she found her completeness in him.

## CHAPTER VI.

### NOT FOR ME? WHY NOT?

**"FOR THE PROMISE IS UNTO YOU, AND TO YOUR CHILDREN, AND TO ALL THAT ARE A FAR OFF, EVEN AS MANY AS THE LORD OUR GOD SHALL CALL."** — Peter at Pentecost concerning the baptism of the Holy Ghost.

MODESTY is lovely, presumption is folly, and pride is madness; but there is a holy boldness, which is one of the chiefest of the beauties of holiness.

When the apostles were most supported and engrossed by divine influence, made the very temples of the Holy Spirit, and illumined in every chamber of the soul, then they were boldest; and then their adversaries took note of them that they had been with Jesus.

It becomes even princes and kings to take the shoes from their feet in their approaches to God, even when called into his presence by the voice of the Lord himself. It is holy ground: and all self-complacency will certainly give place to a deep sense of pollution in the vision of the spotless

majesty of the Most High ; and strength itself will wilt into weakness in view of his omnipotence. A Job will exclaim, "I abhor myself." An Isaiah will cry, "Woe is me ! I am undone." A Daniel will feel his "comeliness turned into corruption." A John will fall upon his face as a dead man : no strength will remain in him.

And yet when even a child hears his name called, — like the little boy in the tabernacle, lent to the Lord forever by his mother, — "Samuel ! Samuel !" then it is surely more pleasing to God to have the willing response, "Here, Lord, am I," than the reluctant plea, "Not me, Lord ; not me ! Send by whom thou wilt send, but not me."

The Lord was offended with Moses for his pertinacious modesty, when called and bidden to strike for the liberty of Israel from Egyptian bondage ; and also with Barak, when sent for by Deborah the prophetess, and commissioned to break the iron yoke of Amalek. And in both case she divided the responsibility as they desired, and the glory too ; in the one instance making Aaron a large sharer with his brother Moses, and in the other giving one part to Deborah, and another to Jael, the wife of Heber the Kenite, leaving only the third to the shrinking Barak.

God is not well pleased with this shrinking plea of the over-modest disciple, who says, "Not for me." He has opened the new and living way, by the blood of the covenant, through the rent vail, into the most holy place, and exhorts us in the language of the apostle, "Let us enter in boldly." And it is not modesty, but unbelief, which puts in this shrinking plea.

"Not for me?" Why not? Why, this is the very plea that the unconverted, in their utter unbelief of the freeness of God's grace and mercy, urge, when pressed to fly to Christ for salvation! — "Not for me." And yet we who have tasted and felt the love of the Lord know how foolish their plea is. We know that the invitation is unto "all the ends of the earth," and to "whosoever will." And surely salvation is no more free in the first draught of the waters of life than in the second and deeper. Christ is no more freely offered in the faith of his atonement than in the assurance of his personal presence and sanctifying power: he has not given himself to us in half of his offices freely, then to withhold himself from us in the other half. If we are content to take him as a half-way Saviour, — a deliverer from condemnation merely, but refuse to look to him as a

present Saviour from sin,—it is our own fault. He is a full Saviour ; and, to all who trust him, he gives full salvation,—to all and to each.

“ But this is not like conversion,” says an objector: “ it is a special matter, designed and bestowed upon special instruments of God, called to special responsibilities. Luther was a great man, called of God for a great work; Wesley also, and D’Aubigné: and these great men were endowed with great faith. I am not like one of these. It would be presumption in me to expect any such measure of faith.”

To answer and silence this plea is very easy; but to do away with the unbelief that utters it is another matter. How do you know, beloved disciple of Jesus, that the Lord is not calling *you* to be a special instrument, specially endowed for great and good things? Has God revealed to you his plans? Can you say certainly that God has not great things in store for you? Luther, a poor monk, buried up in a convent, without a dollar in the world, or a friend to lean upon, or so much as a Bible of his own to read, might have taken up your plea perhaps with quite as much show of reason as you. And yet suppose he had, and had persisted in it, and refused to press for the

fulness of salvation ? Ah ! then he might have remained a monk forever ; and the honor and glory of the reformer would have crowned other instruments. So with you : you may shut yourself out from great light and love and usefulness, you may let another take *your* crown ; but it will be your own fault, through an evil heart of unbelief, if you do. And tell me now, upon your own admission that this is a power of distinguished usefulness to him who secures it, are you not taking too much on yourself in rejecting it ? Certainly it does make useful as well as happy Christians ; and refusing to press for it is no slight matter. You had better weigh it well

WILLIAM CARVOSSO

Was left an orphan at ten, and bound apprentice to a farmer. His father was a sailor, impressed and compelled to serve on a British man-of-war ; and his days were ended at last in the Greenwich Hospital. His mother gave him some instruction in the, to him, difficult art of reading, when a child ; but of writing he knew nothing until he was sixty-five years old. In his youth, he was inducted into the mysteries of cock-fighting, wrestling, card-playing, and other like things.

At twenty-one years of age, it pleased God to arrest him, and bring him to Christ. His sister, just then newly converted, was the means of this. His struggles were great. Satan tempted him, tried him. It was hard to give up the world. Unbelief whispered, "The day of grace is passed: it is now too late." But at last he came to the determination, "Whether saved or lost, never to cease crying for mercy."—"And the moment this resolution was formed in my heart," he says, "Christ appeared within; and God pardoned all my sins, and set my soul at liberty. The Spirit himself now bore witness with my spirit that I was a child of God."

This was his conversion. For a time, all was fair, peaceful, joyous, happy. By and by, however, he discovered a deeper depth of his necessities. In his own graphic simile, "My heart appeared to me as a small garden with a large stump in it, which had been recently cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind; and what a work must be done before I could be 'meet for

the inheritance of the saints in light!' What I now wanted was inward holiness."

One night, about a year after his conversion, he returned from a meeting greatly distressed with a sense of his unholiness, and turned aside into a lonely barn, to wrestle with God ; and, while kneeling there on the threshing-floor, he gained a little light, but not enough to burst his bonds, and set him free. Shortly after, however, in a prayer-meeting, his eyes were opened to see all clearly. "I felt," he says, "that I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices,—my Prophet to teach me, my Priest to atone for me, my King to reign over me. Oh, what boundless, boundless happiness there is in Christ! and all for such a poor sinner as I am. This change took place March 13, 1772."

This narration is given simply to meet the special pleading "*not for me*," on the ground that it is a special endowment for eminent ones. I wish to show, that it is an endowment to make eminent ones. Often and often, in the providence of God, it has taken men from the respectable ranks of mediocrity, or the low walks of obscurity, and lifted them to eminence.

Here is a youth just out of an apprenticeship to

a farmer,—a farmer's boy of all work,—able to spell out a few words indeed upon the printed page, but unable to write a word or form a letter with the pen; not an *eminent one* certainly. And yet he said, “It is for me: I must have it; and by the grace of God I will.” And by the grace of God he did.

And now mark what follows. The fire kindled in that poor boy's heart burned so glowing and so gloriously, that the angel of the Lord took from that altar the living coals to touch the lips and purge the sins of thousands. Carvozzo married, and became a pilcher fisherman in the obscure fishing-village of Mouse-hole, on the coast of England,—a fisher of men, too, and few more successful than he. Four months of the year he plied his seine for pilchers; but he caught pilcher-catchers the whole year round. Their first chapel was a small room in a fisher's hut; the next, an offensive fish-drying cellar; the next, a large upper room, made ready, but so frail as to crumble and tumble and crash, a heap of ruins, under the weight of the first assembly. Numbers grew, and zeal with numbers, and ability with zeal; and they built a fine chapel. The whole place was transformed.

Tired of fishing, he became a farmer. The par-

ish where his farm lay was unbroken, fallow ground—weeds rank, stones ungathered, fields un-hedged,—a heath in the desert. Soon, however, under the diligent hand of Carvosso, it began to blossom as the rose. The few scattered sheep grew into three flourishing classes. His hands were full. From abroad they sent for him; and at one place, Cambuslang, where he went from house to house through the day, and held class-meetings at night, seven hundred or more were hopefully converted to God.

For sixty years this farmer-boy, made eminent by grace, wrought on. And yet, strange to say, until he was sixty-five years old, the forming of the letter P in his class-book, to mark the presence of the members of his classes, was his utmost effort in the art of writing. His wife used to rally him about his penmanship, saying, “All you can do is to make P’s.”

A simple circumstance induced him, after he was sixty-five, to make extraordinary effort, and learn to write. He mastered the art, and used it too. His letters and his autobiography are quite voluminous, and very respectable in style; and, what is more than all, have been, first and last, the means, perhaps, of more good than his personal labors

during all the sixty years of his distinguished usefulness.

Comment is needless. Let Carvozzo persuade you that faith and grace can raise even the obscure to eminence ; while unbelief paralyzes even those distinguished for native abilities and superior opportunities and positions, and leaves them to float along in mediocrity, or sink into obscurity.

This upon the assumption of your plea that this is a limited matter. But, in fact, this assumption is entirely groundless. Nay, more : it limits God, and God's holy Word, and God's boundless grace. Not for me ? Why not ? Is not Christ able ? Is he unwilling ? Are the promises limited ? Are the commands binding only upon a few ? Can any enter heaven without holiness ? Is there any other way of becoming holy ? Is your name mentioned as an exception in the promises and invitations of the Word ? Do you find any such phenomena as a proclamation like this, “Look unto me, *ye few*, and be ye saved ; for I am God ?” Or like this, “Whosoever will, let him drink of the waters of life freely — *except yourself?*” Or like this, “For the promise is *not* unto you and your children, and to all that are afar off, even as many as the Lord our God shall call,” but only to a few emi-

nent ones, or a few of peculiar temperament, or a few in favorable circumstances ?

Favorable circumstances ! Not for me. My circumstances, my associations, my calling, my position, so unfavorable ! Ah, if only I was a minister, with nothing to do but to do good, and to study how to do it ! And my temperament ! ah ! my temperament, with all my perplexities, will never allow me to live in it if I should gain it.

In all reason, this pleading ought to be reversed. It should be this : I must have full salvation ; I cannot live without it. Those in favorable circumstances, and in other callings, with better temperaments, may get along somehow without it ; but I cannot. And, whatever others may do who have less to contend with, I must have it ; and by the grace of God I will.

To make our very necessities a plea for rejecting, instead of receiving it, is against all reason. Just as well might a poor cripple, who can walk only a few steps at a time without falling down, make that a plea for refusing the strong arm of a willing brother who offers to hold him up, and help him on to the end. And just as well might a poor sufferer, gasping for breath in a close room, dying for want of air, refuse to have the free air let in, on the plea

that he could not breathe with what he had already.

If all was right, temperament and temper, disposition and aim, position and circumstances, no Saviour would be needed. As it is, the more irritable our temperament, and irascible our temper, the more distracting our cares, and the more subtle and powerful our adversaries, and the worse our associations, the more we need a Saviour, and the more we need all the fulness of faith and salvation.

Says He who walketh in glory amidst the golden candlesticks, “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. Behold, I stand at the door and knock! if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh, I will give to sit with me upon my throne; even as I also overcame, and am set down with my Father on his throne.”

“Rise! touched with love divine;  
Turn out his enemy, and thine,—  
That soul-destroying monster, sin,—  
And let the heavenly stranger in!”



## PART II.



### HOW ATTAINED.



“He went and sold all that he had, and bought that field.”

—PARABLE OF THE PEARL.

“Have faith in God.”

—COMMAND OF OUR LORD.

“The gift of God is Eternal Life, through our Lord Jesus Christ.”

—ST. PAUL.

“Yet half mankind maintain a churlish strife  
With Him, the donor of eternal life,  
Because the deed by which His love confirms  
The largess He bestows prescribes the terms:  
Accept it only, and the boon is yours.”

—COWPER.



## PART II.

---

### CHAPTER I.

#### WHAT MUST I DO?

THE question is not, What must I do to obtain pardon? but deliverance; not, How shall I escape hell, and reach heaven? but, How escape sin, and become holy to the Lord?

Yet the answer is the same in either case, Believe on the Lord Jesus Christ, and thou shalt be saved.

If the question was, What shall I do to have my sins forgiven? the answer would be, Believe on the Lord Jesus Christ, who has borne all your sins in his own body on the cross, made them his own, paid the debt, freed you from the penalty, and freely forgives you, upon the simple condition that you believe in him. If the question is, What must I do to be set free from sinning? the answer is, Believe on the Lord Jesus Christ, who has risen, is exalted to power, to give repentance and remission of sins, — *of sins*, — not of penalties alone, and, in the ful

ness of his power and love, is always with those who trust in him, to deliver and to keep them, to purify and to present them faultless, before the throne of God.

John the Baptist preached repentance ; and multitudes were converted and baptized under his ministry. Our Lord himself began his own ministry in the same way, preached the same thing.

The apostle Peter, on the day of Pentecost, when the people were so moved by what they saw and heard, told them that these things were not the result of new wine, but the heavenly refreshing of the new wine promised of old by the prophets,— the sweet intoxication of the cup of salvation, not of destruction ; of life, not of death ; and that it was shed forth by the Lord Jesus Christ, whom they had killed.

Then, when remorse seized upon them, and they cried out, “ What must we do ? ” his answer for this new and glorious gift of God, the Holy Spirit, was the same precisely that had been given by John the Baptist, and by our Lord himself, when the question was, What must I do to be converted ? Repent and be baptized every one of you, in the name of the Lord Jesus Christ, for the remission of sins ; *and ye shall receive the gift of the Holy Ghost.*

Repentance is turning to the Lord. Faith is trusting in the Lord. The two are one. Repentance is faith in its beginnings ; and faith is repentance in its completeness. Both are the work of the same Spirit.

When John the Baptist preached repentance, and multitudes were born again, they were born not of water, nor of blood, nor of the will of man, but of God, by the Spirit ; and when the apostles and primitive Christians, on the day of Pentecost and afterwards, received the gift of the Holy Ghost, and were filled with the fulness of God, and found practical remission of sin, actual release from its thraldom, it was confessedly and manifestly only a deeper work of the same Spirit, by the same means, faith.

When the Galatians swerved from the simplicity of the way of salvation, and thought to make progress in holiness by something they should do, the apostle expostulated with them, saying, “Having begun in the Spirit, think ye to be made perfect by the flesh ?” And again, “ Received ye the Spirit by the works of the law, or by the hearing of faith ? ”

As if he had said, “ You know very well that you were converted by the Spirit, through faith in Jesus ;

and now do you think to obtain the completing work of the Spirit by your own works, which failed you in the first instance, instead of faith, by which you succeeded?"

"O foolish Galatians! Who hath bewitched you, that ye should obey not the truth?"

Even so might all who look for completeness in Christ through some process of their own be expostulated with. Faith in Jesus makes him who has it a temple of God. By means of it, he is brought into union with Christ himself, as a member of his body, a branch of the true Vine, and secures to himself the abiding presence and gracious office-work of the three Persons of the Holy Trinity. Is Christ the Vine? the Father is the husbandman, and takes care of the branches. Is Christ manifested to the soul as not unto the world? It is the Holy Spirit, who takes of the things of Christ, and shows them unto us. Do we see Christ in his gracious presence and power, full of grace and truth? He who sees Christ sees the Father; for the Father is in him, and he is in the Father.

The persons of the God head are not to be separated one from another, as to presence and place; as if one were with us here upon earth, and the other away from us up in heaven. Where the Son is,

there the Father is in the Son ; and where the Son is, and is revealed in any soul, there the Holy Spirit is, as the revealer of the Son. So it comes to pass, that he who has the Son has the Father, and the Spirit also. And he who is the temple of the Holy Ghost is the temple of the Triune God ; and he who is in abiding union with Jesus is in abiding union with God the Father, Son, and Holy Ghost. Oh ! it is a glorious reality, that, by so simple a thing as trust in Jesus, all the gracious offices of the Father and of the Son and of the Holy Ghost are made ours. Yea, by this simple thing, God himself, in all his fulness, becomes ours ; and we become his, bound with him in the same bundle of life and of love. Glorious ! Glorious ! Glorious ! Glory be to the Father ! Glory be to the Son ! Glory be to the Holy Ghost, for this glorious reality made ours by this simple means !

Revelation gives us with much clearness the distinct office-work of each person of the Holy Trinity, and in this way throws all the light we need for our guidance upon the subject. Yet let us understand that the three are one, and that it gives no offence if, by mistake, the office-work of one is attributed to another, or if in our prayers one is addressed, when in strict propriety another should be. Prayer to

either is acceptable to all. Glory given to one is given to all. In fact, each person of the Trinity is the fulness of all.

It would seem like treading on holy ground with shodden feet, to make any comparison of the persons of the Trinity, if it had not already been done for us in God's own Holy Word. Following only where the Word leads us, it is safe to say, that, —

1. The Father is the fulness of the Godhead in invisibility, without form, whom no creature hath seen or can see.

2. The Son is the fulness of the Godhead embodied, that his creatures may see him, and know him, and trust him.

3. The Spirit is the fulness of the Godhead in all the active workings, whether of creation, providence, revelation, or salvation, by which God manifests himself to and through the universe.

The counsels of eternity are therefore all hidden in the Father, all manifested by the Son, and all wrought by the Spirit. Let us glance first at the official relations of the persons of the Godhead.

To gain something like distinct ideas of these divine relations, we need to be lifted up in thought, as the eyes of the patriarch Jacob were at Bethel, by a ladder, with its foot on the earth, but its top

in heaven. Such a ladder the Bible sets up before us in the names and similes of the persons and work, especially of the Son and the Spirit. The Son is called the Word, the Logos. Now, a word, before it has taken an articulate form, is thought. The word is the express image of the thought,—the fulness of the thought made manifest. So the Son is the fulness of the Godhead made manifest. The thought is the fulness of the word not yet made manifest. So the Father is the fulness of the Godhead invisible. Again, the Spirit is like the thought expressed, and gone forth to do its work of enlightening, convincing, changing. When a thought has been formed into words, risen to the tongue, fallen from the lips upon other ears, into other hearts, it works there its own full work: so the Holy Spirit is the fulness of the Godhead, at work fulfilling the designs of God.

**THE FATHER IS LIKE THE THOUGHT UNEXPRESSED.**

**THE SON IS LIKE THE THOUGHT EXPRESSED IN WORDS.**

**THE SPIRIT IS LIKE THE WORD WORKING IN OTHER MINDS.**

Another of the names of Jesus will give the same analogies in a light not less striking,—*the Sun of Righteousness*.

All the light of the sun in the heavens was once hidden in the invisibility of primal darkness ; and after this, the light now blazing in the orb of day was, when first the command went forth, Let light be ! and light was, at most, only the diffused haze of the gray dawn of the morn of creation out of the darkness of chaotic night, — without form or body or centre or radiance or glory. But, when separated from the darkness, and centred in the sun, then in its glorious glitter it became so resplendent that none but the eagle eye could bear to look it in the face.

But then again, its rays, falling aslant through earth's atmosphere and vapors, gladden all the world with the same light, dispelling the winter and the cold and the darkness, starting spring forth in floral beauty, and summer in vernal luxuriance, and autumn laden with golden treasures for the garner.

THE FATHER IS AS THE LIGHT INVISIBLE.

THE SON IS AS THE LIGHT EMBODIED.

THE SPIRIT IS AS THE LIGHT SHED DOWN.

One of the similes for the blessed influences of the SPIRIT, while giving the self-same official relations of the persons of the Godhead to each other

and to us, may illustrate them still further,—the dew,—the dew of Hermon,—the dew on the mown meadow. Before the dew gathers at all in drops, it hangs over all the landscape in invisible vapor, omnipresent, but unseen. By and by, as the night wanes into morning, and as the temperature sinks and touches the dew-point, the invisible becomes the visible, the embodied; and, as the sun rises, it stands in diamond drops, trembling and glittering in the sun's young beams in pearly beauty upon leaf and flower, over all the face of nature.

But now again, a breeze springs up: the breath of heaven is wafted gently along, shaking leaf and flower; and, in a moment, the pearly drops are invisible again. But where now? Fallen at the root of herb and flower, to impart new life, freshness, vigor, to all it touches.

THE FATHER IS LIKE THE DEW IN INVISIBLE VAPOR.  
THE SON IS LIKE THE DEW GATHERED IN BEAUTEOUS  
FORM.

THE SPIRIT IS LIKE THE DEW FALLEN TO THE SEAT  
OF LIFE.

Yet one more of these Bible likenings—by no means exhausting them—will not be unwelcome or useless,—the rain.

Rain, like the dew, floats in invisibility and omnipresence at the first over all, around all, seen by none. While it remains in its invisibility, the earth parches, clods cleave together, the ground cracks open, the sun pours down his burning heat, the winds lift up the dust in circling whirls; and rolling clouds, and famine gaunt and greedy stalks through the land, followed by pestilence and death. By and by, the eager watcher sees the little hand-like cloud rising far out over the sea. It gathers, gathers, gathers; comes, and spreads as it comes, in majesty over the whole heavens: but all is parched and dry and dead yet upon earth.

But now comes a drop, and drop after drop, quicker, faster—the shower, the rain, sweeping on, and giving to earth all the treasures of the clouds. Clods open, furrows soften, springs, rivulets, rivers, swell and fill; and all the land is gladdened again with restored abundance.

**THE FATHER IS LIKE TO THE INVISIBLE VAPOR.**

**THE SON IS AS THE LADEN CLOUD AND FALLING RAIN.**

**THE SPIRIT IS THE RAIN FALLEN, AND WORKING  
IN REFRESHING POWER.**

These likenings are all imperfect. They rather hide than illustrate the tri-personality of the one God,

for they are not persons, but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the others, and of each and all to us. And more. They may also illustrate the truth, that all the fulness of Him who filleth all in all dwells in each person of the triune God.

**THE FATHER IS ALL THE FULNESS OF THE GODHEAD  
INVISIBLE.**

**THE SON IS ALL THE FULNESS OF THE GODHEAD  
MANIFESTED.**

**THE SPIRIT IS ALL THE FULNESS OF THE GODHEAD  
MAKING MANIFEST.**

The persons are not mere offices, or modes of revelation, but *living persons* of the *living God*.

What, then, must I do to be saved from sin ?

Believe in Jesus, the fulness of the Godhead, made manifest to take away sin. Believe in Jesus, so named because he shall save his people from their sins.

The essence of sin is separation from God. The essence of holiness is union with God. Faith in our Lord Jesus Christ, the living God, our Saviour, brings us into union with him, and so with the

Father and the Spirit. He who believes in the Son hath the Father also, for so the word declares ; and he who has the Father and the Son has the Spirit also, because no one can say from the heart, in truth, that Jesus is the Son of God but by the Spirit. Abiding faith in Jesus as abiding in us with the Father, and as our Deliverer from sin, and as our Keeper in the paths of holiness, brings full salvation, with all its joy and peace and power.

Faith in the atoning blood of Jesus is the foundation of pardon, and of cleansing from all the guilt of sin. Faith in the power and presence of Jesus as the risen Saviour with us and within us by the Holy Spirit, to emancipate us from the bondage of sin, and guide us into all truth and righteousness, is the means by which freedom is obtained, and the soul made to walk at liberty in abiding unison with the sweet will of God.

## CHAPTER II:

### CHRIST ALL SUFFICIENT.

CHRIST is always the soul's last resort for relief, and he is willing to have it so. Oh, what grace does this show!

Repeated failures at self-deliverance with the *help* of Christ, and complete self-bankruptcy at last, drive us to the Saviour.

Even then we do not at first take Christ himself as all in all, Deliverer and deliverance, but seek his salvation rather than himself.

It is a very simple lesson to learn, — so it seems when once it is learned, — but one of the hardest we ever learn in our lives ; that having Christ we have salvation also, while without receiving Christ himself we cannot have the salvation. Having the fountain, we have its issuing streams. Cut off from the fountain, the streams will not flow to us. Christ offers himself to be the bridegroom of the soul. He offers to endow his bride with all the riches of his own inheritance in the heirship of his

Father. Taking him as our bridegroom, and giving ourselves to him as the bride espouses her husband, with him we have all he has, as well as all he is, while without him we can have neither.

The mistake is that of seeking the salvation instead of seeking the Saviour. Just the same mistake that the affianced would make, if she should seek to have the possessions of him to whom she was engaged made over to her from him, without their union in wedlock, instead of accepting his offer of himself, and having the hymenial bond completed, by which he and all he has would become hers.

Our salvation is *in* Christ and with him, but not *apart* from him. When a bank-note or a gold coin is put into my hands, my money is *in* that, not apart from it. When a deed is signed, sealed, recorded, and delivered to me, my title is *in* my deed, and not apart from it. My bank-note or gold coin will pay my debt and pay my journeying expenses. My deed will insure me my farm. Even so *in* Christ I have my debt cancelled, my journeying support, and my heavenly inheritance all secure.

Perhaps this matter cannot be better illustrated than by a sketch of the struggles and victory of

ONE OF THE SONS OF THE PROPHETS AT ONE OF  
THE SCHOOLS OF THE PROPHETS.

J. was doubly one of the sons of the prophets. His father was a distinguished minister, and a professor in one of our so-called universities, while he himself was a student in one of our theological seminaries in this favored land. He was about to leave the halls of sacred science, and go out to try his armor and his arms on the great Western missionary battle-field. His conversion was clear and decided, years before while in college. His consecration to the ministry of Jesus was unwavering. His course as a young Christian and student had commended him to universal respect. The distinguished men who were training the sons of the prophets for their great work esteemed J. even above most of the noble young men around them. To all others his prospects were bright and fair ; but J. had his own misgivings. When he thought of the great work of the ambassador for Christ, his heart chilled with fear lest he should come short. Then he turned himself to see what could be done. Resolutions — the first grand resort always — were formed, and alas ! broken too, almost before they were cold. A covenant was written out, and signed and sealed, and blotted with tears. But alas ! again it proved worth not so much as the foolscap on which it was drawn up. Then it was

nailed up in plain view of himself and his visitors in his own study, right over the desk where he dug out his Hebrew, and wrote out his sermons. But the case was no better at last. Finally he vowed — a rash vow — to give his most splendid books, the treasure of his study, to the flames, if he should fail to keep covenant again with the Lord and his own soul. But he failed again. Now what? Now he did not know what. He was at his wit's end. He was a strong man of iron will. Unbending as the oak in his uprightness, and rooted deeply in all biblical science — but his heart! Ah, his wayward heart was too much for him! He was associated with a fellow-student in a mission sabbath school, and various other works of love for the cause of the Master. His fellow-student, like Rieu with D'Aubigné, though far behind J. in many things, was far ahead of him in the knowledge of Jesus. In one of their conversations, his associate mentioned the fact of a second conversion, in the case of one mutually esteemed by them; and seeing a look of surprise in the face of J., said, "You know there is such an experience, do you not?" — "No," answered J., "I do not. I never heard of such a thing." — "Well, then, be assured there is." Explanation followed, and they separated. Next time

they met, the matter was called up again ; and, as they parted again, J. said, in tones of deepest emotion, "Come to my room as soon as you can. I shall die if I do not find relief from my agony of soul."

Next day, seated in J.'s room, a scene occurred between the two, never to be forgotten by either. J.'s anxiety seemed to have reached the highest point of endurance. The heart-strings were evidently ready to break. He wanted, he *must have*, the fulness of the blessing of the gospel. He could live no longer without, so he said, and so he felt.

His friend pointed him to Jesus, saying, "Look to Jesus ! accept of Jesus ! He offers himself to you to be yours. Take him at his word. Trust in him, and he will be all in all to you."

"Ah, yes ! but that does not help me at all. I am not changed at all by that. I want to be changed, made all new. I am so vile ! so fickle ! so foolish ! Oh, for transforming power !"

"No : but if you take Jesus to yourself as yours, and give yourself to him to be his, that is all you need. He will take you as you are, and keep you by his own mighty power through faith unto salvation."

"Ah ! But my heart ! my heart ! Oh, that is

the same as ever! Tell me how my heart can be made anew!"

"Trust in Jesus. His covenant is, 'I will write my law in your heart. I will put my truth in your mind, and ye shall be my people, and I will be your God.' Trust in Jesus."

"Ah, yes! but that does not change me."

"But is not Jesus able to do for you all he promises, — all you ask or think? Think of his works of mercy, and wonders of love in the days of his flesh. He is with you now, as he was with his disciples then, only now in spirit, then in body; but yet to do all you need, or can desire, in the way of salvation. *If you have him*, you have all he can do for you, and will ever have. He will be with you, and be yours, — your own — your Almighty Saviour, — always everywhere. Oh, think what a treasure you have in Jesus!"

The Lord opened his eyes to see that Jesus was his, and that Jesus was all in all to him, more than he had ever dared to hope for. And hiding his face in his handkerchief, to prevent the convulsions of his features being seen, he sobbed out, "Oh! is that it? Is that it? Glorious! Glorious!"

Then after a moment, dropping on his knees, "Let us pray," he said. And slowly, yet as fast as

he could control his utterance, he thanked God over, and over, and over again for the unspeakable gift of such a Saviour to be the sinner's own, and all his own, and always his own, and all he ever could want in life and in death, to atone for his sins, and take away his sins, to justify him, and sanctify him, and glorify him. He could do nothing but praise, only just to exclaim, "Oh, that all might see him, and know him, and glorify him too!" This to him was a new and glorious era. He went forth to the battle, but not alone ; and he lives to fight, but not alone. The invisible but Almighty Saviour is ever with him, and he knows it. Jesus is now all-sufficient, he wants no more ; for in him, and with him "all things are his, whether life or death, or things present, or things to come," all are his, and he is Christ's, and Christ is God's.

## CHAPTER III.

### FAITH ALL INCLUSIVE.

TRUE and saving faith is two-fold. It gives all, and takes all. If it fails to give up all to Christ, no matter how bold and clamorous it may be in claiming the promises, it is dead and powerless. Its boldness, like Peter's before the crucifixion, will be put to shame when put to the test ; and its owner will have occasion of bitter weeping in this world, and it may be of terrible gnashing of teeth in the world of despair. On the other hand, if it fail of taking Christ for all, all its givings will be in vain, and worse than in vain, ending only in sore and terrible disappointment at last.

The Word of God presents to us two grand aspects. One of command, and the other of promise. Faith trusts implicitly in both. Faith obeys the one, and accepts the other. In the commandments, God reveals himself as a requiring God ; in the promises, as a giving God. Faith relies upon him, in both his commandments and his promises, yielding in

implicit obedience to the one, and putting forth the hand of assured confidence to take the other.

Now, *that* faith is not properly faith at all which accepts the one, and rejects or neglects the other.

God demands of us heart and life wholly given up and consecrated to him ; and true faith responds, “ Yes, Lord, thou shalt have all. All I have and all I am are thine.”

God gives us his Son to be our Saviour ; and true faith takes him at once and for all in all, and is satisfied, saying,—

“ Thou, O Christ ! art all I want :  
More than all in thee I find.”

He who gives all and takes all has all. He who gives but does not take, or takes but does not give, has nothing but disappointment and sorrow.

Daniel obeyed the Lord, and trusted in him. When the collision came between the command of the king and the command of God, Daniel’s faith did not waver. He obeyed God rather than man. And when the test of the den and the lions came, his faith was still unshaken : he trusted in him whom *he served*.

Now, for the sake of the illustration, suppose the faith of this noble servant of God had been reversed,

— suppose, when the commands of the king and of God came into collision — he had done as, alas ! too many do, obeyed man rather than God, and yet trusted to the clemency of God that he would not be angry with him even though he did disobey, — made the goodness of God a plea of presumption that all would be well at last, though the word of God was set at nought. Would God, think you, have left such a testimony on record as the exclamation of the angel : “ O Daniel ! Man greatly beloved of the Lord ” ? Or, on the other hand, suppose, when Daniel was cast into the lion’s den, instead of trusting in his God, that he would deliver him, — suppose then, that in his impotence, bound hand and foot, he had made fight with the lions, and sought deliverance by his own struggles with those terrible beasts of prey, how long before he would have been torn limb from limb, and devoured by the hungry monsters of the den ?

But no. When the commandment came up, Daniel made God his trust, and obeyed, even at the risk of what seemed inevitable and terrible death. And when the danger came, then again he made God his trust, and was delivered.

*The two aspects, and their results of faith separated,* may be illustrated by two separate sketches :

First, a sketch of the struggles and failures, and final success, of

#### A LADY OF DISTINCTION

will show the futility of trusting to the promises while neglecting the commandments ; that is, the necessity for *consecration* to God in order to realize the saving power and presence of Jesus.

The lady in question is well known both in Europe and America, both by the brilliancy of her genius and the liberality of her gifts ; but, as she is still living, her name is withheld.

For many years after her conversion, which was bright and clear and happy, she served the Lord in the too frequent sort of a life of ups and downs, — knowing of nothing better for the Christian here below, at least for the Christian of her “temper and temperament,” as she was wont to say. The superior consistency and fervor seen in some others, she thought was due mainly to superior natural qualities and educational training, rather than to any deeper and fuller experimental oneness with Christ.

A brother beloved, however, at last convinced her that, for all the children of God, herself amongst the number of course, there is such an experimental

union with Jesus as has for convenience been named second conversion.

Months wore away after this, however, before any earnest step was taken to make it her own. Notwithstanding her deep persuasion of its reality, for herself it seemed an impossible height to scale. Often and often it was called up in the heart's own hall of legislation, and as often with a sigh of despondency it was laid on the table again.

At last, meeting with one zealous in this matter, in whose mind the one aspect of faith, that of taking the promises, seemed in the main, like Aaron's rod, to have swallowed up every thing else, especially the other aspect, that of consecration, she was persuaded to cast herself upon Christ. And right heartily and wholly she did seem to take him to herself; and her hopes were sanguine that he would be to her and do for her all he had promised, and all that others received.

A little while, and her hopes all died. The Saviour seemed no nearer, no dearer, no more her helper, than before.

Then came another similar trial, with similar results. And another, and another, and so on. More than a year passed in these fruitless struggles; and many a sad, sad disappointment marked and blotted

the pages of that year's history. The hand of the Lord, always near at the right moment, at last placed upon her pillow — for she was ill at the time — Upham's "Interior Life." She read, as she had strength to read, a few pages at a time. Coming to the chapter on "Consecration," she read it to the end, and said to herself, "*This* I have not done. I have tried to trust in Jesus; but I have never yet, in all these attempts, made an entire surrender of myself to him, to *do his will*, but only to receive his salvation."

Turning back, she re-read every line, and every word with renewed care and close scrutiny. And, as she read, the length and breadth of the requirements of God upon her came out in appalling proportions. "Right! Right! Yes, all right," she said. "I ought to make this full consecration of myself to God. But oh, how hopeless! My whole pathway in the past, in memory, is strewn with the fragments of broken resolutions. And shall I resolve again?"

The book recommended a written covenant, if convenient. After days and days of weary reflection, she concluded finally to make the covenant of consecration as advised. The first time she took to the easy chair as a rest from her long, long,

prostration,—even for an hour,—she called for pen and ink, and wrote out a covenant, full even to the minutest details, signed it, and knelt and repeated it in word from the heart, then rose exhausted, and sought again her pillow.

Days passed by,—days of heavenly peace. Trials came, but her “*peculiar temper and temperament*” did not overcome her. She was calm as Silver Lake at sunrise, and as bright and clear. She was slow to believe, after so many failures, that success had crowned this last act. By and by, however, the conviction that Jesus was with her, and was keeping her in perfect peace, and would do it, was forced upon her. And her joy in Jesus as a present Saviour—all sufficient—was unbounded.

From the very first, she had been willing, and more than willing, that the Saviour should work in her to will and to do of his own good pleasure. And she was really convinced, fully persuaded, that, if ever the law of God should be written upon her heart in letters of light and love, it would be by the hand of God himself in answer to faith in Jesus. In this she was clear. She had no confidence in the flesh,—none in her own will,—none in any round of duties or course of action. She knew that God alone could fill her heart and soul

with God. Why then, and how, did she fail? Simply because she did not yield herself a *living* sacrifice unto God. She gave herself up as a *dead*, a *passive* sacrifice merely. She consecrated herself to *receive* merely, and not to *do*. God requires of his intelligent voluntary creatures an intelligent, active consecration to himself, heart and soul yielded to do his will, as well as receive *his* gifts of grace and mercy.

And in this, with all her genius and intelligence, and all her earnestness besides, she failed entirely, until, through failure after failure, together with the timely suggestions of Professor Upham's "Interior Life," she was led to review the past, and super-add a covenant of consecration to her covenant of trust for grace. Then, but not before, she came to the place to receive what the Lord had in store to bestow upon her.

Here then, in the case of this lady, we have a clear illustration of the necessity of that aspect and phase of faith which obeys the command of God,— which gives up heart and soul to do the will of God.

"Take *my yoke*," says our Saviour, "and learn of me; for I am meek and lowly, and you shall find rest to your souls." But, without taking the yoke,

where is the learning and the rest of the soul? "Whosoever *will do the will* of my Father shall know of the doctrine," he says again. But is not the converse of this saying equally true, that whosoever will not do His will shall not know the salvation?

The need of taking all, as well as giving all, will be seen as clearly in another example, that of

#### A MERCHANT.

Early in life, at the very outset of a somewhat extended and varied business career, B. enlisted in the grand enterprise of laying up his treasures in heaven. At first, and for a while, he was quite content to make the Lord Jesus his chief banker and counsellor, and was very joyous in his course as well as abundantly useful. From early childhood, however, the love of money, not for its own sake, but for the glory of it, had been instilled into B's heart; and the habit of mercantile ambition had grown with his growth into the strength of an almost unconquerable desire. Kept under for a time after his conversion, this besetting sin by and by, like the shoots from Carvosso's stump in his garden, began to show itself. But, unlike Carvosso, B. was not

alarmed by it, and did not attempt even to pull up the noxious sprout. Satan reasoned him into its cultivation. "Get rich," said the tempter, "and oh, how much good you can do with your money! Get rich, and you will be a great man. Everybody will respect you. Your influence will be mighty for good."—"Yes," said B., "I will. I will never rest until I am the master of a fortune, and at the top of the topmost business circle."

A little circumstance helped this decision mightily. One of B's old schoolmates, who had been a sad laggard at school, and no better in business, when he heard of B's conversion, said, "Well, that will spoil him. He might have made a *business man* if he had let religion alone; but that will kill him. He'll never be much now."

This, repeated to B., made him feel in his heart, "He shall see! My religion shall not spoil me! He will yet see, and all the world will see. I will be at the top yet."

His ambition was fired; and, as the fire of ambition kindled into a flame in his heart, the fire of love sunk into ashy embers. He made money rapidly, and with money came pride and vanity. The valley of humility had little attraction for him. The gushing fountain of the waters of life, flowing forth

from the foot of the Rock of Ages, lost its sparkle and freshness in his eyes. Like a balloon cut loose from its moorings, he soon mounted to a dizzy height, and grew dizzy as he mounted. Nothing but the strong hand of a faithful Saviour kept him from tottering, and tumbling into perdition. God gave him the desire of his heart, but sent leanness into his soul.

At last, like the prodigal that he was, he came to himself, and all the glories of the world seemed turned into husks, as they are ; and even these no man gave to him. They all eluded his grasp, poor as they were. His grandest schemes failed. His gourds were cut down. His balloon was rent, and its buoyant support, poor, empty, evanescent vanity, all escaped, letting him suddenly down into the cess-pool of his own folly and madness.

He appealed to Jesus, and was lifted out of the pool. Gave himself up anew, and was accepted. He was delivered from his embarrassments, and made a new start in business as well as religion. Months passed,— the happiest of his life, though the soberest up to that time. The Bible was a well-spring of joy to him. Prayer, especially the prayer of the closet, like the astronomer's observatory with its telescope pointed heavenward, gave him happy

and hallowed communion with the bright world above ; and the house of God to him was as the gate of heaven.

Nevertheless, there was still a want rising more and more in his soul. The want — the sense of want, from a sense of his lack of — *holiness*. He had not yet learned to find in Jesus, by faith, the supply of this want.

Memoirs became a delight to him, and, as it proved, a wondrous blessing. The memoir of another merchant of eminence inspired him with the hope of gaining a higher level, both in the joys and the utilities of the Christian life, — gave him to see as within reach even of the care-pressed and toil-worn business man, amongst boxes and bales, customers and notes to meet, and paper to be discounted, sharpers to unmask, and risks to encounter, a life both of joy and peace in Jesus, and of Christian integrity, unswerving even in the whirlpool and whirlwind of commercial bustle and distraction.

He determined to make it his own. The way as it appeared to him — and the only one in his view — was that of uncompromising and universal consecration to do the will of God. To give himself and his business, and his influence, personal, social, domestic, and commercial, all up to God, and hold

all as the Lord's. This he did without reserve. He did not, like Naaman the Syrian, reserve the smallest thing, but gave *all* up ; and then expected, as the result of this, to receive the light and joy and comfort promised in the word of God, and realized by the eminent merchant whose example had moved him to take this step.

To his deep disappointment, as well as great astonishment, after days and days had passed, he found his cherished hopes unfulfilled. His peace was no greater, his self-control no greater, his communion with God no greater ; the same dead level of feeling, the same impurity of motive, the same power of wrong impulse, remained. And now what should he do ? " Try again *in the same way*," he thought. It did not once occur to him to ask, " Is this process of consecration all ? Is there not something besides this ? "

Perhaps, if it had occurred to him, and he had asked, and asked at the lips of the Holy One of Israel, it might have been shown to him, that another thing was needed as much as consecration to do the will of God ; viz., faith in Jesus, for the power of him who worketh in us, to work in him, both to will and to do of his own good pleasure. He did not ask, however.

So again he gave himself up anew to Christ, to do all his will, after surveying the past and the present and the future more carefully and solemnly than before. But the result was failure again, and again, and again, until wearied with repeated efforts, and discouraged by constant failures, he was driven to the conviction that something else must be required than consecration alone. Happily the Lord, who is wonderful in counsel and excellent in working, sent him a messenger with the message, "Believe in the Lord Jesus! It is faith in Christ you lack." He was convinced.

Then soon came another messenger and message, unseen and unheard, save in the heart of the bewildered and struggling one. But it was effectual there. It was Jesus saying, "Lo, I am with you always, even unto the end of the world." "I am he who purifieth his people unto himself. This work that you have so long struggled to have done on account of your consecration is mine to do, and *I will do it.* Believe, only believe, in me, and it shall be done."

That was the hour and that the moment of joyful deliverance to the struggling merchant.

Many a struggle in the race of business had been his, but never a harder one than this in the Chris-

tian race. And many a success had crowned his struggles with joy, but never one in business, or even in religion, so fruitful of happiness or usefulness as this. It was a wider and deeper opening in the channel of commerce between his soul and the mart of pearls above price ; and it was the era of a revival, or rather of an enlargement, of a life-long commerce, to be consummated at last by his removal to the fountain-head of that commerce itself.

Now, the one point of especial interest of this illustration, in the present case, is the necessity shown by it of the faith that *takes Christ* as he is offered to the soul, as the Saviour from sin, just as the case of the distinguished lady given before shows the necessity of the faith that *gives the soul to Jesus* a *living* sacrifice to do all he requires.

Let either element of faith be lacking, and the soul will be like a boat with one side oar, which goes round and round, but makes no progress, only drifts with the stream, whirling as it drifts ; or like a bird with a broken wing, whirling over and over, and falling as it whirls.

“ Verily, I say unto you, except ye be *converted*, and become as little children,” says our Saviour, “ ye shall not enter into the kingdom of heaven.”

The child is both obedient and docile. His father

commands, and he knows it is right to obey, and trusts entirely in his father's judgment and integrity, doing at once what his father bids, even when he knows nothing at all of the reasons for the command.

So, again, his father promises, and he counts upon the fulfilment of the promise with the most implicit confidence.

His father states some fact, or lays down some principle: he believes it at once, and acts as if it was true.

And this is our Divine Master's illustration of the faith which opens the gates of heaven to the soul, — it must be both obedient and trustful.

## CHAPTER IV.

### STOPPED IN THE WAY.

THE question of salvation from sin is certain to arise. It must come up sooner or later. We are journeying to the holy land, where only the holy can dwell. Our king is holy, and says, "Be ye holy, for I am holy."

If the question presses upon us as a duty, it is very heavy, and how can we meet it? If it presses upon us as a necessity, it is heavier still, unless we stave it off as hopeless until death.

If it presses upon us as a privilege, happy are we if we neither reject nor neglect it.

Some who have escaped the bondage of condemnation and death in sin by a Red Sea deliverance are stopped in the way at the border of the full rest in Jesus from the bondage of sin itself.

Led by the good hand of God, they come to where they can look over into the land, and spy out its sweet landscape, see its fertility and abundance,

yea, even obtain some clusters of its grapes for themselves.

But, at the same time, they spy out its giants, and high-walled cities, and Canaanitish multitudes, and turn their backs upon it. Happy for them that their Lord is more faithful to them than they are to him, and saves them from going absolutely back into Egyptian perdition.

Sad is it for them that they are so foolish and vain as to doom themselves to the weariness and want, the temptations and humiliations, of a wilderness life, and a wilderness death too, when they might enter the land flowing with milk and honey, live and die in its abundance, and have an abundant entrance ministered unto them in the upper and better land, of which the best here below is only a Beulah, radiant with light from beyond, and redolent of songs from above.

What stops them in the way? Surely, it must be some very great thing? No, not so: usually it is very small.

Surely it must be something above and beyond themselves, which they have no means of overcoming?

Not at all. It is in themselves. It is either a **WILL NOT** or a **BELIEVE NOT** in their own hearts.

Whatever form it may take, it is traceable directly to one of these two little things ; and these two may be both brought into one, and that one put into the one little negative no. This one little word is large enough, if it shall hold its place in the heart, to stop the strongest man upon earth in the way, and keep him out of the sweet rest of full salvation until it is removed.

And it is safe to say, that this one little negative, this monosyllable of two letters, is the one thing which stands in the way of every soul that has come to a standstill.

The question may be, “Are you willing to give up your own self-gratification in that which is unlawful according to the commandments of our King ? ”

If the answer is, “No,” then in that “No” you have the thing that stops you.

If the answer be, “Yes,” that shows that the “No” finds its place farther along.

“Are you willing to come out, and take your stand publicly and privately as a believer in full salvation ? ”

“Yes.”

“Yes ? You are sure of this ? You are willing to be thought peculiar ? ”

“ Yes.”

“ You are willing to be called crazy, fanatical, or any thing else, if it must be so ? ”

“ Yes.”

“ You are willing to hold yourself, your family, your possessions, your profession or business, your time, your talents,— every thing, — subject to the will of God ? ”

“ Yes.”

“ Well, then, have you actually given yourself and all up into his hands, to be his forever ? ”

“ No.”

Then here it is that the monosyllable comes in.

Do it at once, and see then what the result will be. Leave no negative of the will in the way ; and you may at once find that there is nothing at all in the way, but that you are

“ In the valley of blessing so sweet.”

But the negative may be the “ No ” of unbelief instead of unwillingness.

“ Do you really believe that there is such a thing as present deliverance from sin for you ? ”

“ No, you do not.”

“ Then here is the “ No ” that stops you.”

“But do you believe there is such a victory to be gained?”

“Yes.”

“How? By faith?”

“Yes.”

“Whose promise is it to set and to keep your own heart right,—yours, or Christ’s?”

“Is it Christ’s own work, by his own power of the Holy Ghost, to deliver you from the dominion of sin, unaided by any thing you can do?”

“Can he keep you by the same power also?”

“Do you believe in him as always with you, even unto the end of the world?”

“Do you believe he is willing to deliver you now, and to keep you forever?”

“Do you believe he will do it?”

“Do you leave yourself now and forever in his hands, for deliverance and keeping?”

“If to any one of all these questions you say “No,” then in that little negative you have the obstruction in your way. Yes, if to the question whether you do actually leave yourself in the hands of Jesus, you say “No,” then, though you can say “Yes” to every other question asked, you have in that the secret of your failure to come out into the full light and liberty of the gospel.”

When Moses was dead, and Joshua was put in his stead as a leader and commander to the people, and the question of entering into the land was before them, they had to answer "Yes" virtually to every one of these questions before they could go in and possess their inheritance.

"Willing?"

"Yes."

"Will you?"

"Yes."

"Do you believe in Joshua as your leader?"

"Yes."

"Will you do whatever he commands you?"

"Yes."

"Can he lead you in?"

"Yes."

"Will he do it?"

"Yes."

"Will you follow him?"

"Yes."

And they had not only to say "Yes," but to act it, and that by faith.

The waters of the Jordan were in flood, the banks all overflowed, and the valley all covered; yet they did not recede a hair until the procession dipped foot in the brim of the water. Then the

waters heaped up, and flowed back up the valley ; and the way opened for the people to go through dry shod, and pitch tent in the land.

So with you. You must not only say “ Yes, ” but act it. You must venture upon the promise, put yourself in the hands of Christ, to go forward at his bidding, and keep step with him as your leader and commander, nor allow a negative ever to have place in your heart for a moment, in regard to any promise or any command of his.

“ Faith steps on a seeming void,  
And finds a rock beneath.”

## CHAPTER V.

### COUNT THE COST.

YES, count the cost; but count it truly. Reckon it all up; but use the right arithmetic. A false estimate of the cost of going forward keeps many back.

You *must* lay aside every weight, or you cannot run, much less mount up as on eagle's wings, but only walk, and that wearily; and the world is a good deal to lay aside.

You must lay aside the sin that so easily besets you, or be greatly impeded in the race; and any sin, especially the sin of unbelief, is a monstrous impediment.

And you must run the race with patience: you must make the start, and continue to the end; and it is much to set out in the beginning, and more to hold out to the end. And any thing like an experiment to see, with a single thought of retreat if unsuccessful, goes for nothing.

Then you must confess Christ as your Saviour

from sin. It is not enough to believe aright with the heart: confession with the mouth must be made, or your righteousness of heart will at best be joyless to yourself, and fruitless for others.

And this is no light thing: it is one of the hardest things at conversion to get one's own consent to confess Christ before an unbelieving world; but it is a much greater cross for the Christian, coming into full salvation by faith in Jesus, to confess him before a gainsaying church.

Count it all: weigh it well. Do not begin to build, and then leave the edifice an unfinished monument of your folly.

Be just as careful, however, to count it truly.

Your past experience may aid you in this, or it may mislead you. If your conversion was clear and distinct, your memory will recall the fact, that, in looking forward to a Christian life, before you entered upon it, the way seemed dark and hard; yet, when the change came, all became light and easy to you.

You greatly overcounted the cost.

And if, since then, in battling with particular sins, you have been defeated time after time, until it seemed to you that you would have to keep up a

lifelong fight with them to keep them under, and then afterward found the better way of turning them over to Jesus, as your deliverer from them, you have found a sweet rest from the warfare, and an easy victory over the particular sin of which you never even dreamed, in the light of which your previous cost-counting was seen to be exaggerated a thousand-fold.

Indeed, if in any thing you have taken the yoke of Christ, and been taught by him, you will certainly remember how heavy and galling the yoke appeared beforehand, and how light and sweet you found it afterwards.

And if, in thinking now of the yoke of full salvation, you apply the rule which these facts establish as the true one, you will be able to count the cost truly. Possibly, however, your past experience may have been of a different kind.

Instead of a clear apprehension of Christ at conversion, you may have taken the yoke of service, rather than of discipleship, and been rather pressed to a life of duty by an enlightened conscience, than impelled to a life of loving trust by a heart transformed by the love of Jesus.

If so, then every thought of a life of entire devotion to Jesus will be loaded with anticipations of

increased hardships and multiplied burdens; and the cost will seem enormous.

Possibly, too, that, in battling with particular sins, you have not only been defeated often, but, even when victorious, your conquest has amounted to their repression only, not to your deliverance. You have got them under; but your freedom from their tyranny is at the price of sleepless self-vigilance. You have not learned to look alone to Christ, and to see in him your emancipator from sin, and to know the gladness of having the sleepless vigilance of his watchful eye upon you, to keep you.

And if this be so, then your estimate of complete victory over sin is that of universal repression, multiplied vigilance, restless struggling, continual battling, and so of a lifelong increase of burden already heavy, and the tenfold pressure of a yoke already galling.

By this arithmetic, it is plain to see the cost would be enormously swelled without reason.

Suppose a man should buy a farm covered with a noxious weed, which prevents the land from bearing crops of grain.

To redeem it, he tries the scythe, cuts down the weed, and burns it up. The roots remain: up springs the weed again; and again he cuts it down.

He repeats the process time after time, until he is ready to give the matter up as hopeless.

His farm is divided into ten fields. The experiment has been tried in only three out of the ten; and he despairs of the mastery even in these three: how much more when he looks over the other seven!

But now his brother comes to his deliverance. He tells him that the plough and the fire will make thorough work of it: that thorough work is true wisdom; that the plough will turn up the roots, so that the enemy can be gathered, and burned up root and branch. And, to complete the matter, he offers to undertake it himself, free of all charge, provided only that willing assent and free co-operation be given.

The owner of the farm, instead of reasoning upon the basis of the new principle, coupled with the generous offer of his brother, says to himself, "Ah! it has cost me enormously to repress the weeds in three fields alone: to do it in all the ten, and keep it done, would be more than I could do."

Who does not see the fallacy of this arithmetic? The cost so counted would be wholly fictitious.

So is it with the cost-counting of all who, in the

matter of full salvation, leave the generous offer of Christ out of the question, and reckon it upon the fallacious basis of their own resources, in whole or in part.

Christ alone, Christ wholly, is the true dependence: wherefore it follows, that the only true cost-counting is that which is done on this, the true basis. Upon this basis, surely it will not be difficult for you to count the cost truly.

How much do you love the world?

Just so much it will cost you; for you must give the world wholly up.

How much would you prefer to have your own will done in regard to yourself, your family, your friends, your property, your business, rather than God's will?

So much you may add to the cost; for your will must be given up to God's.

What value do you place upon your own doings, for the victory over sin?

What would induce you to give up in despair, and turn the whole matter over to the Lord Jesus Christ?

By just so much you may increase the sum of the cost; for be assured, that until you despair of yourself and your own doings, and abandon your case

to Jesus, you will not find the deliverance you seek.

What will it cost you to make up your mind to come out and confess Christ as a full Saviour before the church and the world, and let them look upon you, as you will in fact be, as one devoted wholly in every thing, heart and soul, household and society, church affairs and business, to the Lord ?

Add this also to the previous sum.

And if there be any thing else in your heart, in any form of love to self or the church or the world, that comes between your soul and your Saviour as your Saviour complete, you may add this also ; for you must make clean work of it, and keep nothing back.

Here you must stop all cost-counting upon the supposition of finding the yoke of full salvation hard, and the burden heavy, as utterly fallacious. The hardship is that of taking the yoke in the first place ; for oh, how easy it is when taken ! And the weight of the burden is in the lifting of it to the shoulder ; for it is a marvellous burden when assumed, — it bears the bearer.

Yes : take the yoke upon you, and learn of Christ ; and the lessons he will teach you will be lessons of righteousness, peace, and joy in the Holy Ghost ;

where you now count upon hardship, you will find only delight. The cross which seems so heavy will bring with it the deepest joy.

The gloomy dungeons of your imagination will resound with exultant prayers and praises. The utmost harm that the enemies of Christ, or his mistaken friends, can do you will be to give you the joy of deliverance from their hands by the hand of the Lord. And if, Stephen like, you, could be persecuted even unto death, the pitiless fall of the stones upon you would be unheeded and uncared for because of your steady gaze at the glory of God, and of Jesus Christ at his right hand.

It is only the half-way service that is the hard service. The whole-hearted service is always delightful.

## CHAPTER VI.

### THE WAY MISSED.

THE Lord Jesus Christ is the way. Christ all in all, Christ our justification, Christ our sanctification, Christ our glorification, — he is the way.

And trust in Christ, — the trust which accepts and obeys the commands, and which believes and receives the promises — is the means.

He who takes Christ for all, has all, and, having all, has the peace of God passing all understanding ; for he has the very God of peace with him, and within him, to free him from fear, deliver him from danger, and support him in trial. With the apostle Paul, he knows by happy experience, that “There is now no condemnation to them that are in Christ Jesus ; who walk not after the flesh, but after the Spirit. For the law (power and rule) of the spirit of life has made them free from the law (power and rule) of sin and death.”

Examples such as those of the patriarchs and

prophets, who trusted in Jehovah (Jesus), and the apostles and martyrs, and Luther, D'Aubigné, Baxter, Taylor, the Wesleys, and Havelock, who trusted in Jesus (Jehovah), mark the way as an illustrious line of journeyers in it, and as a glorious cloud of witnesses for it.

Still, however, it is so, that honest, earnest pilgrims, seeking for it, often miss it, and for a time struggle in vain to find it. True, they do find it at last, and pursue it with all the greater joy for having groped for it in darkness for a while, like the blind.

But why is it that they miss it, and how? The answer is easy for the initiated to give, but not so easy for the uninitiated to receive. It is not difficult for one who himself has missed the way, and afterwards found it, to spread upon paper a chart, both of the by-ways and also of the highway. But it is quite another affair to give eyes to the blind wanderer in any one of the by-ways to see the highway and enter into it. This, indeed, it is the Lord's to do, not the writer's. And he is able to do it. Let us trust him.

Before attempting to map out any of these by-ways, it may be well to point out the cause why so many take them, and so pertinaciously keep them,

when the highway is so plain. It is this,—a lack of *docility*.

Let any one who is convinced go directly to the Lord, without conferring with flesh and blood, or ink and paper; stretch forth the hand of blind helplessness, to be grasped by the hand of all-seeing power; and say, O Lord, lead me! — and he will soon be led into the way.

Let him lay aside all his own preconceived notions, and in the spirit of the stricken Saul, prostrate on the Damascus road, let him cry, “*Lord, what wilt thou have me to do?*” and, like Saul, await the answer. And then let him obey it, and then ask again,—Lord, what *more* must I do? and again wait the answer. And when it comes, obey that. And then again ask — Lord, what *more yet?* and do that, and so on. And there is no risk or presumption in saying, that in less time than the three days of groping and fasting allotted to Saul, the last answer will come, and the last thing be done, the struggle will end, the scales will fall from his eyes, and the light break in upon his soul.

One of three things, these wandering, struggling ones do, instead of taking the course here indicated. They either settle firmly upon some preconceived process of their own, and pursue it until scourged

out of it by disappointment after disappointment ; or they go to books or men for directions, instead of going directly, first of all, to the Lord, and casting all upon him ; or else if they do go first to the Lord, and look to him to map out the way for them, and put them in it, they fail because they stop after the first answer, taking the first requisition for *all*, when it is only the beginning, whereas they should keep on asking, until they see and know for themselves, that they are now in the way, and have no more need to ask for the way, but only go forward, leaning upon the arm that has led them into it.

Another sketch from life will best illustrate this.  
**A** sketch from the experience of

#### A YOUNG CHRISTIAN.

She was only a lamb of the flock, young and newly converted. A few months after her conversion, the Good Shepherd drew her out and away from the world, to lead her more fully into the riches and knowledge and love of God. As he led Moses with the flock of Jethro his father-in-law into the back side of the desert to the mount of God, and there manifested himself to him under his new name, the I AM ; so he led this young disciple,

by the love she bore to one whom she had recently married, out upon the borders of civilization. And there, in her new wilderness home, he came to her in all the brightness of the burning bush, and in all the fulness of his love.

The evidence that convinced her was too clear to be rejected, and the experience too precious to be neglected. And, in the same hour that she was convinced of its reality, her resolution was taken, by the grace of God, to find the way and walk in it. And in that same hour, she began asking the way, *and found it.*

It was a struggle. The world had wonderful attractions for her. She herself was as bright as a May morning, and as fresh and fair; and the world was as bright to her as she was to the world. Like the broad prairies around her new home, the world to her was a garden of flowers; and to all around her she was one of the most attractive of all in the whole blooming wilderness. It was therefore no slight sacrifice when the world was laid anew, and more fully than ever, on the altar again. To leave her friends and her home in the heart of the great world, and go out into a country wild and strange, was a trial which brought many a sigh from her heart, and many a tear to her cheek; but to give

up the world, and turn her back upon its vanities and pleasures, and devote herself entirely and forever to God, was a far greater sacrifice, even if it did not cost as many sighs and tears.

The *brand* she knew would be applied; for the world never spares those who turn their back fairly upon it.

*The loss of pleasures*, by no means drained to the dregs, she could not but feel keenly.

To *give up her own will* and *her own way* for the Lord's, in the new and higher relations, was a submission not easy to make.

But hardest of all it was, *really to believe that the Lord Jesus would do all for her that she needed, and to leave it entirely with him to do*, and then rest satisfied.

Moses doubtless served the Lord cheerfully and easily as the shepherd of the flock of his father-in-law in the land of Midian, and found it easy to believe the Lord would keep him and his flock from the wild beasts and Arabs; but to follow the Lord and trust him in the new and higher sphere, as leader of Israel, to which the Lord called him from Horeb, required a higher consecration and a greater faith than he had before.

So with this young Christian, called to a higher

and a holier Christian life. But as in the case of Moses, so in hers, the communion of the one hour with the Lord himself gave the happy result, which others, who take another course than that of going directly to the Lord, and looking in childlike simplicity to him to put them in the way, reach only after months and years of fruitless toil and many sad failures.

She was alone in her new home when convinced. It was one sabbath morning. The blessed privilege of worship with the people of God, prized when she enjoyed it, and now doubly prized when lost, was denied her. To make herself the best possible amends, she took to reading, prayer, and meditation.

Thus engaged, the Lord met her, and opened her eyes to see what great things he had yet in store for her, if she would give herself up anew to him, and accept of his promises.

The moment she was convinced, she laid aside her book, and bowed upon her knees before the Lord, and confessed her convictions, and asked what she must do. To this the suggestion came, "Give the world wholly up." This, of course, she had done already before at her conversion, as far as she then understood; but as yet, then, she did not know all

the world, nor yet all of her own heart. But now she counted the cost as to pleasure and dress, and friends, and every thing, and then most heartily responded, "Yes, Lord, I will." And then she asked again, "What more must I do?" In answer to this came the suggestion, "You must confess all that the Lord does for you before the Church and the world." There was a circle around her, and a set of circumstances, which made this a great trial. But again she responded heartily, "Yes, Lord, I will." And then asked yet again, "What more, O Lord?" And now came the suggestion, hardest of all. "Believe, only believe." She said, "It is a great thing to believe that the Lord can and will cleanse me from all sin, and keep me by his power, and present me spotless before the throne. He never yet has in the past delivered me from the power of the enemy entirely. Yet I know he is almighty, and I will trust him. I will believe. I do believe." This settled, she asked again, "What more, O Lord?" To which the final suggestion came, "Nothing more. This is all." It was almost as hard to believe that this *was* all, as to believe that Christ would *do* all; but she did believe and was satisfied: so she thanked the Lord for his wonderful condescension and love, and rose from

her knees at rest and in peace, with new light in her heart, and new light on her pathway. The hour ended ; and, when the clock told out that she was entering upon the next hour, she was as truly in the highway as if she had first tried every by-way of them all, and spent months and years in weary wanderings.

Now, it will be said, she was a child and easily led. That is just what I say. She *was* a child ; and, childlike, she never once thought of devising any way of her own ; and as for church or minister, she had none to inquire of. And her book even, she laid aside, and went directly to the Lord himself ; and he put her at once in the way, as he always does those who go to him in this childlike spirit of dependence and teachable helplessness.

Some miss the way by taking some preconceived way of their own. A peculiar instance of this sort occurred in the case of S——, a theological student, whose habits, character, and experience all justify his being called

#### THE WORKER.

His fellow-students and the faculty, the seminary, social circle, and all the churches in the region, knew S. as the worker of the seminary. They

had their lazy ones,—most institutions have,—and their students par excellence, and their praying ones, and their talking ones. S. was the worker. If tracts were to be distributed, or a religious visitation to be undertaken, or any other work to be done around the institution, S. must be one of the party, if not the sole one, to do the work. If any of the city churches needed a worker, and called upon either of the professors to mention some suitable person, S. was sure to be named. If a meeting of days was about to be undertaken anywhere in the region, whoever might be the preachers, S. was sure to be the worker.

For this, all his early training on a farm, where morning, noon, and night he was at work, in seed-time and harvest, winter and summer, had fitted him physically: strong and well, he was able to work and to endure.

His conversion and religious training had confirmed and developed his bias as a worker.

Young when led to engage in the service of God, his activities from the first were called out in the work of his church: and his conscience was continually driving him up to do more and yet more, as his fellow-students had abundant occasion to know; for mingled with his frequent confessions, in their

meetings, of his own short-comings in the work of the Lord, there were lashings, not few nor far apart, nor light, upon the galled backs of his wincing compaions, for their indolence and inactivity. Like his own sawbuck and woodsaw, with which he eked out a meagre income, he was never idle when time and chance offered for work. And whoever fell into his hands must be cut and split to the required fitness for the Master's service, or resist a resolute and faithful workman. He was no mincer.

Probably this, his habit and character, more than every thing else, led his pastor and church to urge upon him the question of becoming a minister, and more than any thing else pressed him on into the great undertaking of eight or nine long years' preparation in the schools.

While in the seminary, in the first part of his three years' course, a circumstance happened which still more confirmed this inveterate characteristic. In one of the city churches a meeting had been commenced. S. was engaged as usual and at work with both hands full. After a few days, a singular change came over him. He ceased his working, and began to mope. He seemed terribly cast down. Ministers and people saw it, and wondered at it. By and by one day he went to Mr. A., a minister in

whose wisdom he had the greatest confidence, and opened his heart. He had fallen into great doubt and distress about himself. "I have been at work for years trying to save others," he said; "and I fear I am myself a castaway. I see no other way than that I must be lost."

Mr. A. answered him, saying, "Oh, my dear brother! leave all that to the Lord. He will take care of you. Just go forward blowing the ram's horn,"—alluding to a sermon just preached about the fall of Jericho, and the part in it taken by the Lord himself, and the part given by him to the people,—"just go forward blowing the ram's horn, and all the walls of doubt and difficulty will soon fall down before you. You will come off conqueror, and more than conqueror over all."

In an instant his mind was made up. His work was resumed. His saddened face took on its old wonted expression of resolution; and his voice was again lifted up in the old, driving, searching style and tone. Very soon, as Mr. A. had assured him it would be, his doubts disappeared, and he was triumphant.

This instruction led him at the time to a practical working faith in the Lord, and delivered him from his darkness. But it led him afterwards to fly to

work itself, and trust in *that*, as his deliverer from whatever difficulty or danger might befall him. Was he in darkness? Work was his means of getting into the light. Was he tempted? He flew to some work of mercy to put the tempter to flight. Did coldness, drowsiness, begin to creep over him? He aroused himself, girt on his coat, put on his shoes, and sallied forth to some arduous labor, until his spirit was as wakeful, and his zeal as ardent, as he desired. Just as he was wont in a cold winter's day, when the fire in his room was low, and the cold came creeping over him, so that it could not be snapped off at his fingers' ends by clapping his hands and swinging his arms, or stamped off by a brisk circuit time after time around his room, then, instead of increasing the fire in his stove, to go out with his saw and saw-buck, and get himself all aglow in the wood-yard; just so he managed affairs in the interests and care of the heart. Work was his sovereign specific for every ill the spirit is heir to.

In this frame and habit he was, when the Lord convinced him more deeply than ever before of his guilt and pollution, and raised the great question how he was to be purified. Others around him—not a few—he saw who had been far below him in all the activities of the Christian life, now rising

by virtue of a mysterious experience suddenly far above him in all the light and love and joy and peace of the Christian. And it took him aback, put him sadly about, as the expressive Scotch phrase gives it.

To set any thing more excellent before S. was to put him on the stretch for it. In his own mind, there was not a moment's delay when once he was convinced of the realities of the experience in question. But he did not at once acknowledge it. His pride of superiority at first would not allow that. He had given his companions too many lashings for being so far below him, to be willing at once to admit to them that they were getting above him.

Of course there was not the least question about what must be done. Work was the only thing,—work would be sovereign. It always had been before: it would be now. So he redoubled his energies and activities,—laid upon his shoulders greater burdens than ever, and lashed them if through weakness of the flesh they failed to bear it. Nights he studied and prayed. Days he spent abroad amongst the people at work. Failing in this process at home, he obtained leave of absence, and went abroad, to attend distant meetings in progress, working as hard as Loyola or any galley slave ever

did, and with just as much — not a whit more — success in breaking his chains, and gaining release from the power of sin.

At last he returned humbled and dispirited, and sent for a fellow-student who had been somewhat useful as the Master's servant in leading the inquiring to look to him alone for relief and release.

To his question, "What must I do?" the response was, "What have you *been* doing?" — "Working" was the substance of the answer to this. "It is trusting, not working, by which God has ordained to save sinners," was the response again. And now opened a scene such as is rare upon earth. "What!" said S., "Do you say that working to save others will not deliver me from my own sins?" — "I do: work is not the Saviour. Jesus alone can save. Works spring from faith, not faith from works." "Do you say that praying and fasting, and reading the Bible, and teaching and leading others to do so, will not, under Jesus, save my soul from the power of corruption?" — "I do say just that. Your own work for yourself or others can never save your soul. You are leaning upon a broken reed, to be pierced through with many sorrows. You are rejecting Jesus, the only Saviour, and putting your own imperfect and polluted work in his stead; —

not, it is true, as your merit, but as the power by which God is to save you. Jesus alone is the Saviour, and trust alone in him is the condition upon which he saves.

The effect of this one moment's conversation was overwhelming to poor S. Every prop upon which he was leaning seemed to be suddenly stricken from under him. His footing from the firmness of the solid rock seemed in one instant to have dissolved to the mobility of quicksand. He threw himself back in his arm-chair, clasped his hands over his face ; and a convulsive shiver shook his manly frame from head to foot, in every muscle. He grew pallid, and, horror-stricken, rolled up his eyeballs convulsively, and exclaimed hoarsely, huskily, catching for breath, like one in the agonies of sudden death, “I am sinking — I am sinking — into hell ! ”

His fellow-student sat a moment confounded, in silence, then most affectionately and urgently assured S. that the arms of everlasting mercy were beneath him ; that he could not sink into hell ; that Jesus was with him, and would save him ; and much more to the same purpose, but all in vain.

Constrained at last to leave S. to himself and the Saviour, he went to his own quarters with a subdued and saddened spirit, to bear the poor fellow up

before the mercy-seat in the urgent sympathizing petition of faith. Next morning, calling early, he found S. pale but peaceful ; stripped of his glorying, and trusting in works, and resting now upon Jesus, — humbled, quiet, and subdued. The storm had passed by, and swept him from the quicksand of his works ; but the hand that raised the storm had been stretched forth in the midst of it, to grasp him, and set his feet upon the Rock of Ages forever.

He lives to work on, and work more and more wisely than ever. Revival after revival crowned his labors ; but he will never again put his works for Christ in the place of Christ's work in him, as the way of salvation from sin.

## CHAPTER VII.

### BY-WAYS.

THE King's highway of holiness is one : the by-ways of our devising are many.

Over the gate at the entrance of the King's highway, in letters of celestial light, stands the inscription, "By faith."

Over the gate of every one of the by-ways may be seen, in letters of various human device, "By works."

Christ is the gate at the entrance of the King's highway ; for he says of himself, "I am the door :" and, as he can be apprehended and accepted alone by faith, faith alone is the way of entering in.

Christ is also the highway itself, as well as the gate at the entrance ; for he says, "I am the way."

How it is that Christ is the way, he himself has explained by saying, " My sheep hear my voice ; and they *follow me.*"

Being present in spirit, not in body, and therefore invisible, we can apprehend his presence and

follow him only by faith. Therefore the King's highway of holiness can be entered upon and pursued only by faith.

The by-ways of men are all by works, — works of self-righteousness or of self-repression or of self-cultivation.

The ritualist and the moralist alike, each in his own way, thinks to be holy by works of self-righteousness ; the one by perfection in the punctilious observance of Church requirements, and the other by the spotless pursuit of a pure morality.

The ascetic thinks to perfect himself by a complete repression of every propensity of soul, body, and spirit, contrary to the dictates of his conscience, as if self-imprisonment, self-restriction, self-crushing, were true holiness.

The natural religionist thinks to cultivate the germs that he may find in himself of all that is lovely and of good report in his own eyes, and in the world's estimation, and so become perfect.

Works, works, works, is written upon every one of these ways.

God's way is that of God's work in us and for us. Man's way is that of man's work in and for himself.

The radical mistake is to be found in every by-way, that it is a self-perfecting process.

The King's highway of holiness is not that of self-perfection, but of holiness to the Lord.

Hence, in every by-way, the end in view is perfection in one's self; while, in the highway, the end is complete union with Christ.

The Christian, however pure he may be in moral character, or perfect in religious observances, or thorough in religious culture, is wholly incomplete as a Christian in himself, apart from Christ.

His completeness is in union with Christ: for Christ is the fulness of God made manifest; in order that, by union with him, we might be brought into union with God, which is the true and only right position for us.

The single woman who is wooed to become a wife does not think to make herself a perfect wife in herself by self-cultivation or self-repression or self-propriety, apart from her suitor, but by a complete union with him in matrimony, and by walking with him in unity of interest, affection, purpose, and will all the days of her life.

Truly he is no Christian at all who is not married to Christ in faith and love and will. And he who, being a Christian, is seeking completeness not by completeness of union with Jesus, but by self-culture or repression or righteousness, is spending his money

for that which is not bread, and his labor for the wages of disappointment.

Now, to illustrate these by-ways one by one, each by a life-sketch, would be easy, and not without interest and profit; but it would require a volume almost.

There are those who have tried nearly every by-way of them all, — run each out, in turn, to the bitter end of disappointment, before finally going to Jesus as *the Way*. One such would give us a complete chart of them all in the single sketch of his own blunderings. Such a one is at hand.

#### THE PASTOR.

He is no blunderer either in other matters. Few more careful or wise or discreet than he. Abundant success in his pastoral works shows that. And yet he calls himself — as we shall have occasion to see in the end, in view of the long succession of blunders he made, in his efforts to learn the way of sanctification experimentally — a fool. How and when and where he was convinced is not at all essential to our chart. Possibly it may have been in connection with a very delightful work amongst the students of another of our theological seminaries.

Such a work there was ; and in it many of the young gentlemen came to see and understand the way of sanctification by faith, and to be filled with the Holy Spirit ; and the pastor knew much of this work, and commended it publicly. It would be a glorious thing, if, from year to year, each and all of our schools of the prophets could be baptized in this way.

Possibly it was the conscious leanness of his own soul which made him hunger and thirst for the precious things of God. Not that he was not a devoted Christian and minister ; there was no apparent lack of this kind ; indeed, he was far more than most others a faithful, earnest, tender, thorough pastor and preacher. And, for this very reason, he would be more likely to feel deeply his own want of this very experience of the way of sanctification. Those who are most earnest in pressing forward come soonest into the light which reveals their own pollutions. The laggards among the prophets are not apt to have visions of God in his exalted purity and glory, making them exclaim, “ Woe is me ! for I am a man of unclean lips.” Such a vision, with the live coal from the altar to take away our sins, would be a blessing of unspeakable value to every ambassador of Christ ; and there are

many who would welcome it gladly. Perhaps it was the increasing desire to do good, and to learn the way to gain the power from God to do it. Such aspirations are indeed angel visitants, not few or far between, in the pastor's heart.

But, however it was, at the time our sketch commences, the pastor had become deeply convinced, and was earnestly longing for the experience in question. He was a student; and, student-like, his *first resort was to books*. Whatever his own library contained, or the bookstores could supply, or other libraries could lend, he got and devoured, upon the subject of the higher forms of Christian experience. He pored over the memoirs and writings of the most noted in each of the three classes we have named,—“Lutheran,” “Wesleyan,” and “Oberlinian.” He ranged about, and fed with the greediness of Pharaoh's lean kine, and gained as much, but no more, by it. He read, marked, learned, and inwardly digested the experiences of all he could hear about who had found the way to the tree of life, and fattened upon its twelve manner of fruits; but he was lean as ever.

His church had reason to know something of this. If he devoured books as the silkworm does mulberry leaves, for his own food, it gave material for

the pulpit and the prayer-meeting ; which, like the cocoons of the silkworm, the people had occasion to spin and weave into close-fitting garments for themselves. Like others who write bitter things against themselves, he of course told his people over and over that they were no better than they ought to be, and were in great need of a deeper work of grace, as well as himself. Like Leigh Richmond under conviction, unconverted, but preaching, he preached his people into convictions like his own, but had no power to point them the way out ; for as yet, and for a long while, he did not know it himself.

Meanwhile, he wrote to the living, or visited them from whom he hoped to receive light ; but neither the illustrious dead by their memoirs, nor the living by their words, could give him the light of the way of life. They could tell him what to do, could tell him to consecrate himself, and to believe ; but they could not make him understand. The Lord alone could do *that* ; and he had not yet learned to go as a child, and ask the way.

Strange we are so slow to learn, that the Lord alone can open the eyes of the blind, unstopp the ears of the deaf, and set the prisoner free !

All books, like the book in the Apocalypse, are

sealed, until they are opened by him who sits upon the throne. And the living teacher, though he were an Isaiah, is no better than the dumb, until our ears are opened by the Lord to hear, and our hearts to understand his words. The Word of God itself is only a dead letter to us, until we look to the living Saviour for light ; and he then makes it a quickening spirit.

The pastor failed to look to Jesus directly for the light ; and so every book, from the Bible downwards, failed to give it to him.

Baffled in this quarter, he turned to another. His next movement was that of humbling himself, by taking a bold stand for unpopular truths and reforms. Pulpit and platform and press groaned under his appeals. He challenged the world to say what it pleased about him, and let them know that he was not to be turned from his course, or kept back by fear of the brand. Relentlessly and heroically he pushed his crusades ; not so much, however, in hope to secure the reforms as to humble and sanctify himself. And what was the result ? Was he humbled and sanctified ? No, but lifted up in the pride of his heart, so that he began to despise his brethren, who did not come out and stand with him and stand by him ; and, although, not at all in-

clined to censoriousness, it was hard for him to withhold denunciations of their course. At last, seeing as he did the rising pride of his heart, when he looked to see it thoroughly humbled in the dust, hope from this quarter died out; and he turned to another.

It would have been strange, indeed, if he had not tried making the outside of the cup and the platter clean, to sanctify the inside. He did not indeed pull up his carpets, and sell them, with every other elegance or curiosity or luxury of his house, as some have done. His tasteful and excellent wife might have put in some serious objections if he had proposed it. Possibly he thought so, and therefore said nothing to her about it. Another minister, who had gathered a splendid library, sold all, and gave to the poor, under a similar pressure, reserving only a few devotional books, and a few absolutely indispensable.

Our pastor was wiser than that. He left his library complete. It seems not to have once occurred to him, that, putting the light out of his library might bring it into his mind; at any rate, he did not try it. The mint-and-anise process, of course, reached his wardrobe and person, though not to any very ridiculous extreme. He did not go as far as

the lady who sold her wedding-ring, and then disposed of the old watch, the heirloom of her paternal ancestry, because conscience would not down at her bidding, and because she hoped, by stripping her person of the last jewels and ornaments, to bedeck her spirit with the higher graces coveted.

But, whatever he did or did not do, he failed in all, and gave up hope in this quarter in turn.

He had now tried, first, inquiring of books and men for the way, *and failed*; next, he had sought humility of heart by braving reproach, *and failed*; next, he had tried punctilious observances, regulating dress and time and occupations and expenses, and intercourse with the world, and every thing by rule, as a means of regulating the heart, *and failed*.

What next?

Now he turned to seek the Holy Spirit by prayer, to do the work which he took it for granted would be done,—that is, cleanse his soul, and give him to feel that he was really holy. This he pushed more urgently than all before. Every book upon prayer was searched, the Bible above all. Every example of the prevalence of man with his God, and every promise, was weighed with the care of one who is gathering and sifting gold-dust for his bags;

not simply to be treasured either, but to be used rather as bank-notes are by the holder, who presents them at the counter for payment.

Through all his struggles and troubles, his church of course shared largely, whether they knew it or not, what was passing in his heart ; and more than ever he had come now upon a course which was suitable to urge upon them. They were stirred up to pray as they never had been before,—pray to test the power of prayer ; pray to sanctify themselves ; pray that the Lord would come down, and work in Pentecostal power in their own hearts, and in all around them. And they did pray ; but their pastor prayed more, and more than they all. Hour after hour, alone with his God, he wrestled with the pertinacity of a Jacob, but not like Jacob to prevail.

Time passed on : day after day, week after week, flew by, and yet the blessing delayed. The Spirit did not come upon either pastor or people. He was confounded, and began to inquire what it could mean. He was at last completely at his wit's end, and, falling before the Lord, confessed it. His plans, one after one, had all been tried out, and failed. He could devise nothing more : now what *should* he do ? There was nothing more that he

could do but to *inquire of the Lord* what to do. For the first time, therefore, in all this history of successive struggles, he was prepared to come to the Lord himself ; not to have any plan of his own confirmed and carried out, but to ask after the Lord's plan, and be led into it. And this he did most heartily. He threw himself upon the Saviour, to be shown the way ; and there he rested the matter.

Rising from before the Lord, he opened his Bible at the oft-read seventh of Romans, and read over again the history in miniature of his own vain struggles in the weary months and years gone by. Coming to the closing question, "*O wretched man that I am ! who shall deliver me from the body of this death ?*" he read it and re-read it with a sigh, and then passed on to the answer, "*I thank God through Jesus Christ my Lord.*" The light flashed through his soul, that Jesus was the deliverer from sin, just as he had been his deliverer from condemnation ; and, springing to his feet, he could scarce restrain himself from leaping for joy, exclaiming, "*What a fool I have been ! What a fool I have been ! Strange I have never seen this before ! There never has been an hour through all this time when, if I had seen any one doing to obtain forgiveness of sin what I have been doing to obtain*

purification from sin that I should not have said, ‘ O foolish man ! you are rejecting Christ, *the Way*, in vain efforts to be saved in your own way.’ What a fool I have been ! What fool I have been ! ”

Light came in a flood. His joy was tumultuous.

By and by, when it calmed down to something like the even flow of peace, he opened his Bible, and ran it through and through, everywhere seeing the confirmation of the fact, that sanctification, like justification, is by faith in the Lord Jesus ; that the just shall *live*, as well as be *made alive*, by faith.

And now commenced a new era in his preaching and teaching. The days of scolding were over and gone. He had found green pastures for his flock, and he delighted to lead them there ; and they were delighted to be led.

Now also came the beginning of a revival in that church, the end whereof has not yet been seen at this writing. Through all the days of scolding and driving, neither pastor nor people could do for the cause of the Redeemer what now it is easy for them to do : for now they have a mind to the work ; and they work with a will and a wisdom new in their history. Many a dark place never ventured upon before has now been lighted up by their presence ; and many a hard piece of work, too hard for them

in all the past, has now been undertaken and done. And so the wilderness all around is made glad for them, and the desert begins to blossom as the rose.

With this sketch of the pastor's experience, we close these illustrations of the way to attain abiding union with Jesus.



## PART III.

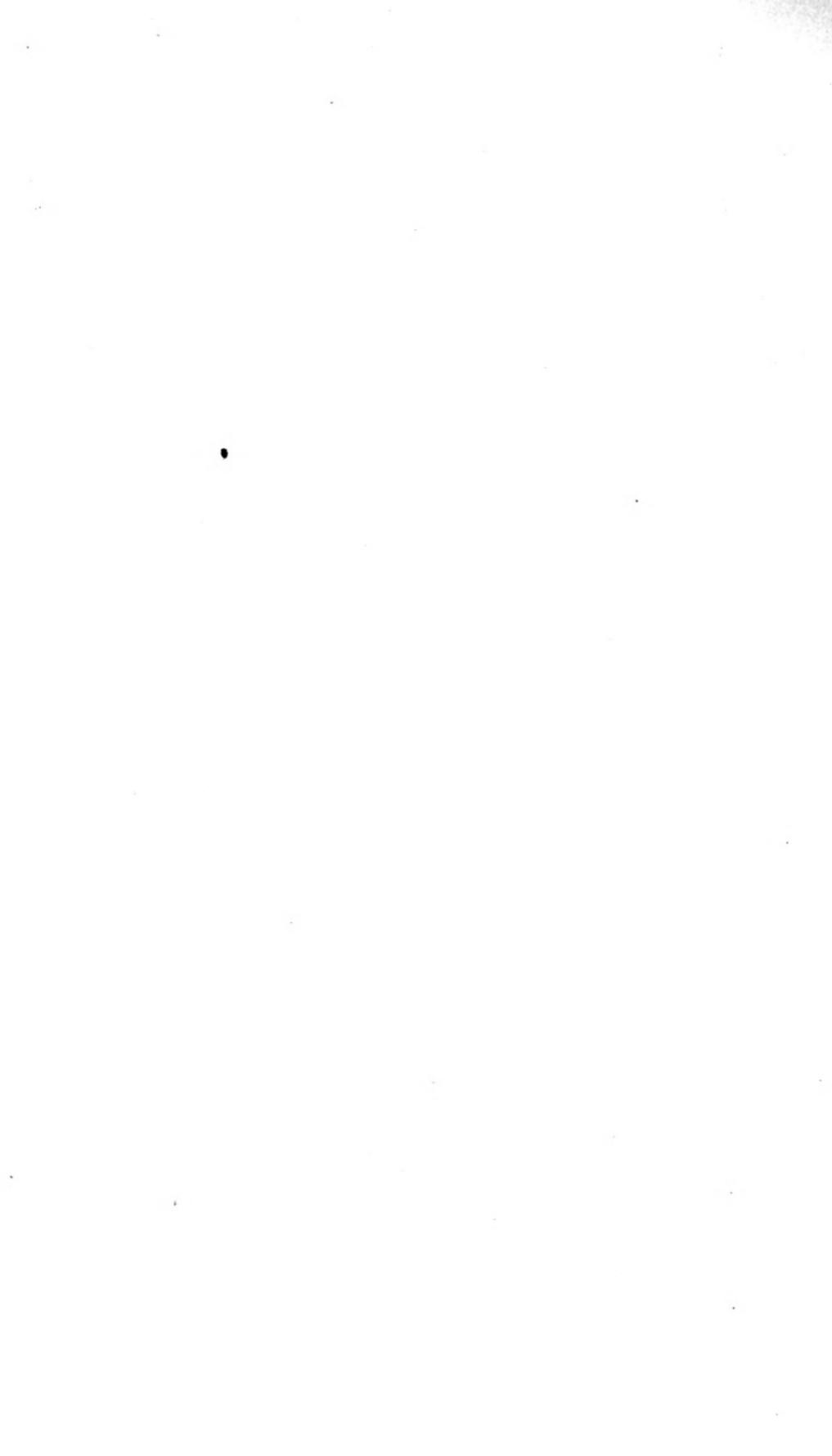
---

### PROGRESS AND POWER.

---

SOUL, then know thy full salvation ;  
Rise o'er sin and fear and care,  
Joy to find in every station  
Something still to do or bear.  
Think what Spirit dwells within thee ;  
Think what Father's smiles are thine ;  
Think that Jesus died to win thee :  
Child of heaven, canst thou repine ?

Haste thee on from grace to glory,  
Armed by faith, and winged with prayer ;  
Heaven's eternal day before thee,  
God's own hand shall guide thee there.  
Soon shall close thy earthly mission ;  
Soon shall pass thy pilgrim days ;  
Hope shall change to glad fruition,  
Faith to sight, and prayer to praise.



## PART III.

### PROGRESS AND POWER.

---

#### CHAPTER I.

##### THE TRUE STARTING-POINT.

WHY present the higher Christian life as a distinct plane of experience with its definite beginning?

The answer is this, —

Because it is so in fact.

Because it is so presented in the Word of God.

Because so to present it is the way to induce Christians to aim for it and come into it; and because the entrance into it is the true starting-point of progress and power. The fact that there is a higher plane of Christian life, with its distinctive experimental beginning, is exemplified in numerous recorded instances, such as those of Luther, D'Aubigné, Hester Ann Rogers, Carvoosso, James Brainerd

Taylor, and many more : and it is established by the testimony of a host of living witnesses, of many different denominations ; who affirm that they themselves know it to be true by happy experience.

Against the impregnable strength of this evidence the world may be confidently challenged to produce a single instance of any Christian who has truly complied with the simple, distinct terms upon which it is promised, — full consecration to Christ, and full trust in him as a living, present, delivering, keeping Saviour, and has yet failed to enter upon the higher plane of experience.

And more than this. If any converted one doubts, let him try it for himself, — put it to the test ; and he will assuredly prove it in his own experience to be true, and will find all that has been told him about it, and all he has ever known before of joy and peace in believing, and of satisfaction in the Word of God and in prayer, and of sweetness in communion with God and his children, more than doubled over to him. Surely this ought to be enough as to the fact ; surely no candid inquirer can stop to question the truth of a thing so attested, which he may also put to the test for himself.

Now as to the fact as it is *found in the Bible.*

Both the Old and New Testaments open with remarkable presentations of it, each after its own manner. The Old Testament shadows it forth in its very first pages by beautiful symbols.

The New Testament declares it amongst the earliest things it records, in striking figures.

The Old Testament embodies it in

#### THE GARDEN OF EDEN.

the paradise lost; which in many respects is the most expressive type imaginable of the paradise found by the Christian who enters into the fulness of God by faith in our Lord Jesus Christ.

Four things constitute the essential features of the Christian life in its fulness.

Rest in God.

Union with God and his people.

Communion with God and his people.

Abundance of life and fruitage from the indwelling of God in the soul..

The types of these four things found in the garden are,—

*The Sabbath*, — God's own rest.

*Marriage*, — Symbol of union between Christ and the soul.

*The voice*, — God's daily open method of communicating with our first parents.

*The Fruitage*, — Abundant, spontaneous, luxuriant, and of every kind good for food, and pleasant to the eyes.

That the promised rest, union, communion, and abundance are for the Christian here, it may be enough to quote the apostle's words, in speaking of "the rest that remaineth to the people of God," saying that "we who have believed do enter into rest."

*Do* enter in ; not shall enter in.

The loss of Eden, too, has its parallel in its opposite, — the step by which the Christian's rest is found.

It was one false step which caused the banishment of our first parents from Eden, — a step off from God's word upon the word of Satan ; and you will observe that the pivot of all was the one little negative "not." The Lord said, "In the day thou eatest thereof, thou shalt surely die." Satan put in the word "not," — "thou shalt not surely die ;" and they took Satan at his word, and abandoned the word of God.

So it is one true step which brings the Christian into the paradise promised to him ; a step off from

all Satan's negative lies in regard to Christ as a full present Saviour, by just taking God at his word in his exceeding great and precious promises, whereby we are to be made partakers of the divine nature.

A little on in the Old Testament we come to another of the beautiful symbols of this same plane of life, with its definite commencement, —

#### THE TABERNACLE,

afterwards replaced by the temple.

The true temple of God is the Christian, in whom God dwells, and whom he fills with his presence.

How this comes about is shown also as clearly as is the fact itself.

When Solomon had built and finished the temple, he dedicated it to the Lord ; and then the Lord filled it with his manifested presence.

It was the Lord's before, built for him on the spot he himself designated, and in the form and manner he prescribed, out of materials and with money he had supplied ; yet it was not taken possession of by the Lord, and filled with his glory, until formally and fully turned over to him by King Solomon in presence of the people.

So is it with the Christian : he is already the Lord's, and acknowledges it ; yet it is only when he gives himself up in unreserved dedication to be occupied and filled and kept by him, that he really practically becomes a temple of God.

Here, then, we have a divinely-appointed and oft-recognized symbol of the life more abundant provided for the Christian, with its sharply-defined beginning and indispensable condition.

Almost in the same connection with this, we find still another symbol of it ; which may also be helpful to an intelligent understanding of the connection between the Old and the New Testament presentations of this matter.

#### THE FEAST OF PENTECOST.

We must bear in mind, that the Passover came first, with its blood-sprinkled door-posts ; then came the wave-sheaf, with its meat-offerings ; and finally, in the end of the seven weeks, came the Pentecost.

The Passover symbolized the pardon of sin, and escape from deserved wrath, through the death of our Lord Jesus Christ, the true Paschal Lamb of God.

The wave-sheaf, the first fruits of the harvest, signified the resurrection of Jesus, the first fruits from the dead ; in whom all who lay their sins on him are entitled to resurrection life.

The Pentecost, with its bread, signified the Pentecostal gift of the Holy Ghost ; by whom the Son of God is brought home to the Christian as the true Bread of life.

Here, again, we have a distinct beginning of a higher plane of life, distinctive in its character, beautifully symbolized.

But this is not all. The Old Testament Pentecost, as a type, brings us clearly to the New-Testament Pentecostal gift as its fulfilment, and shows us that the Pentecostal baptism, which so filled the followers of the blessed Jesus, was also the fulfilment of the type set before us in the filling of the temple, at the dedication, with the presence and glory of God.

And this in turn shows us, that, as the divine presence in the temple was no mere temporary visit, but the beginning of a permanent indwelling there, so the Pentecostal gift to the apostles, and those with them in the upper chamber, was no ephemeral or exceptional experience, but a lifelong endowment to all who receive it, and is promised as the privi-

lege of all who will believe in our Lord Jesus Christ for it.

Precisely in accordance with these inductions, and completely establishing them as true, stand the clear, ringing statement of John the Baptist, and the unqualified assurance of the apostle Peter.

John, standing on the bank of the Jordan, seized upon the striking ceremony used by him as an illustration of the new birth, which was the burden of his mission, and applied it figuratively, to designate the deeper work which the Lord Jesus Christ would inaugurate at Pentecost, saying, “I indeed baptize you with water unto repentance ; but there standeth one among you, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire.”

And the apostle Peter, standing in the temple on the day of Pentecost, in the very scenes of the day of the inauguration of this glorious work of our Lord Jesus Christ, as predicted by John, stood up with the eleven, and defined the work as that of the Holy Ghost foretold by the prophet Joel, and declared it to have been shed upon them by the risen, reigning Saviour ; and then, when interrogated by the multitude as to what they should do, told them to repent, and believe in the Lord Jesus, and *they*

also should receive the Holy Spirit: for, said he, "*the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*"

That the ringing statement of John finds its verification in the Pentecostal endowment, and that this endowment is that of the permanent indwelling of God in man, by faith in our Lord Jesus Christ, will be abundantly evident, when we come to trace the matter as presented in the teachings of our Lord Jesus Christ himself.

First, however, here is another of the wonderful and beautiful symbols of the Old Testament, —

#### THE ENTRANCE OF ISRAEL INTO THE LAND.

The parallel between this and the exodus from Egypt is remarkable in both its agreements and differences.

Alike they were very signal experiences.

Alike they were made by a passage dry shod through otherwise impassable waters, between watery walls on either hand.

Alike they were made in obedience to the word of the Lord, by faith in him.

Differing from each other, the exodus was an

escape from destruction into a wandering wilderness-life ; while the entrance was an entrance into the long-promised inheritance, as an abiding and abundant life in a land all their own. The exodus was under the leadership of Moses. The entrance was under that of Joshua, another name for Jesus. The exodus brought them to the privilege and prospect of entering into the land of promise, the land flowing with milk and honey, oil and wine,—a privilege and prospect from which they drew back for want of faith in God to bring them into it. The entrance brought them fairly into it by the faith for lack of which they had failed thirty-nine years before.

These were the two baptisms of the people as a nation.

The one was their baptism unto Moses in the Red Sea,— their new birth as a people.

The other was their baptism unto Joshua in the Jordan,— their entrance upon full manhood as a nation, and coming into the possession of their promised inheritance as heir to the promise of God given to Abraham.

The parallel between these two baptisms and the two so strikingly compared by John the Baptist, that of change of mind preached by him, and that of the indwelling predicted by him as to come

from Jesus by the Pentecostal gift of the Holy Ghost, has already traced itself by force of its own obviousness.

The Red-Sea experience is the universally accepted symbol of the new birth ; and, if the Jordan experience has been any less generally recognized as the symbol of the Pentecostal endowment, it is due solely to the fact, that the Pentecostal endowment has been less generally received than the new birth.

Side by side with these various symbols of the higher plane of life in the Old Testament stand

#### THE EXAMPLES

of it in such men as *Enoch* ; who walked with God three hundred years, and was not, for God took him, — and who before his translation had this testimony, that he pleased God, — a true representative of all those who through faith in Jesus now walk with God, and know by the perfect peace he gives them that they are in his will, and that he is pleased with them ; and who are as truly victors over death while passing through it as Enoch was in escaping it by translation.

*Abraham*, the friend of God ; who became heir

to the promises by faith, and enjoyed communion with God as a friend with his friend.

*Isaiah*, who came into the fulness, as some other ministers have done, after entering upon his work as a prophet, and then, Paul-like, pursued his course to the end, all ablaze with the Holy Spirit, preaching a present salvation, and predicting with as much clearness as the symbols given by Moses both the Passover-offering on Calvary, and the Pentecostal power in the upper chamber, with their abundant and blessed fruits.

*Daniel*, who, through faith, withstood the blan-  
dishments of the most magnificent court in the  
world, retained his simplicity, and rose from the  
condition of captivity to the rulership under the  
king of a world-wide kingdom; and who, John-  
like, as the “greatly beloved of the Lord,”  
leaned so completely over upon the Lord’s bos-  
som, that the Lord could speak in his ear, and so  
lived with the Lord that he could be put in the  
spirit on the Lord’s Day, and see him in his beauty,  
as John saw him in Patmos, and receive from  
him visions of things to come, even down to the  
end of the world.

Running parallel with symbols and examples are

## THE PROPHECIES

of this Pentecostal endowment, with its "life more abundant."

The remarkable manner in which the apostle Peter puts prophecy and fulfilment together in this matter may serve as a single and most satisfactory illustration of this.

The scene was in the temple.

It was the day of Pentecost.

The hundred and twenty had received the Pentecostal endowment.

It was the morning-hour of prayer.

The people heard and saw the amazing demonstrations of God's own presence in his own temple ; not now in a cloud of glory over the people, but in a power of grace in them.

Amazement seized the multitude. Some accounted for the wonderful gladness they saw as the effect of new wine.

Then Peter, standing up with the eleven, gave the true cause of these wonderful things.

He told them what it was, and how it came about.

He quoted Joel and David as representatives of all the prophets in this matter,—Joel, as having foreseen and foretold this Pentecostal work ; and

David as having foreseen and predicted the resurrection and enthronement of Jesus, who was thus wonderfully shedding forth the Holy Spirit upon the children of God.

It was as if the old prophets had risen from the dead, and witnessed the amazing scenes of that morning, and listened to the story of the new experience into which the hundred and twenty had so suddenly and gloriously come, and then with one accord had said, “Yes, yes ; this is it : this is just what the Lord hundreds of years ago showed us, as that which would come to pass in these days.

Now as to the New Testament presentation of this matter.

We have already seen how strikingly

#### JOHN THE BAPTIST

sets it forth under the figure of the two baptisms ; the one a change of mind, the other a reception of the Holy Ghost ; the one corresponding to the Passover, and the other to the Pentecost.

John himself preached change of mind, and predicted that Jesus would bestow a deeper gift in the baptism of the Holy Ghost and office.

## OUR LORD JESUS CHRIST

commenced his ministry by preaching change of mind, like John his forerunner, whom he excelled in it ; and he closed his ministry by teaching clearly the higher plane of life, and promising to bring his followers into it.

Meanwhile, on many occasions he made allusions to it ; which show that he kept it steadily in view from first to last.

On the occasion of that last and great day of the feast, whilst standing in the temple amidst the symbols of the outpouring of the Holy Ghost and of its happy fruits, just as a few months later the apostles stood there amidst the outpouring itself in its reality, Jesus cried, and said, “ If any man thirst, let him come unto me, and drink: he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.” And this he spake of the Spirit they should afterwards receive; for as yet he was not given.

On the occasion of meeting the woman at Jacob’s well, he said to her, “ He that drinketh of this water shall thirst again; but whoso drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water, springing up into everlasting life.”

In the assurance conveyed by this repeated use of this beautiful figure, we have permanence, fulness, liberality, and abundance, in both the life and its fruitage, corresponding to the rest, union, communion, and abundance symbolized in Eden, and also the definite Pentecostal experiences, as its beginnings, to which it refers as the privilege of all who believe in the Lord Jesus Christ.

But on the occasion when he instituted the supper, being the closing hour of his unfettered presence with his disciples in the body, he unfolded to them this whole matter more fully, and assured them particularly of the fact, that he should soon come to them in his invisible presence, with the Father and the Spirit, to dwell with them and in them perpetually.

He told them,—

1. That he himself would come to them, not in visible form, to be seen by the world, but in such way as to be manifested to them ; and that, in that day, they should know that the Father is in him, and he in the Father and in them, and they in him.

2. That he would give them another Comforter, the Spirit of Truth, who should lead them into all truth.

3. That the Father would with him come to them, and dwell with them.

4. That he, as the true Vine, and they the branches, should be united together in abiding, vital, close, and full bonds of life and love.

5. That for life and progress and power they were entirely dependent upon him, and could do nothing without him.

6. That by this abiding union with him they would be able to bring forth much fruit to the glory of the Father, and could ask any thing in his name, and have it done unto them.

7. That in it he gave them his own peace, with the liberty and encouragement to ask and receive, that their joy might be full.

These things and many more he said unto them, and then prayed in their presence to the Father in their behalf, —

1. That they might be kept by his own power.

2. That they might be united in one, even as he and the Father are one; that so they might be one with them and with each other.

3. That by means of this loving union with God and each other they might show to the world that he is the Son of God, and Saviour of men, and that

the Father loves his children even as he loves the Saviour himself.

And finally, that they might in the end all be with him, when he is to behold his glory.

Here we have the direct teaching of our Lord himself, that there is an experimental plane of life for the Christian, in which he in fact becomes the temple of God, is filled with his living presence and abiding peace and love ; and that brings him into union with his fellow-Christians so deep and so sweet, that all the world may take knowledge of them, and become convinced that Jesus is the Christ to the glory of God the Father.

And also that this experimental plane is reached by a Pentecostal beginning,— the gift of God in a moment received by faith in the promise of our Lord Jesus Christ.

On the occasion of our Lord's ascension, he in a word combined in one all of his own various previous teachings on this subject, showed their coincidence with the statement of his forerunner John the Baptist, and pointed directly to the speedy fulfilment of all, in the promised Pentecostal experience, saying, “ John indeed baptized with water unto change of mind ; but ye shall be baptized with the Holy Ghost not many days hence. Go ye into all

the world, and preach the gospel to every creature, but tarry ye at Jerusalem until ye be endued with power from on high."

So saying, the Lord of glory was lifted up from the earth ; and a cloud received *him* out of *their* sight.

How about them ?

They had now received the last word of previous instructions, both upon the subject of their mission to evangelize the world, and upon that of the divine endowment which should fit them to do this.

A word of reproof there was yet for them, indeed, for lingering instead of obeying. As they stood there, an angel appeared, and said, " Why stand ye here gazing up into heaven ? " And so sent them away, to *wait on* the Lord for the promised endowment in his spiritual presence, instead of looking after his translated body.

This rapid tracing of the line of Scripture presentation has brought us through the Old Testament and through the Gospels in the New ; and now we come to the Acts of the Apostles and their Epistles. So far, all has been prospective : now all is to be historic. Symbol, prophecy, and promise are to give place to fulfilment and fruitage.

We naturally look for two things in that which re-

mains for examination,—the actual experience, with its results, in fulfilment of all the foreshowings of it, and subsequent teachings in accordance with the experience.

#### THE PENTECOSTAL EXPERIENCE.

Ten days with one accord in one place the apostles and their fellow-believers waited on the Lord, expecting to receive the promised endowment. Their expectations were justly great.

They were not disappointed ; nay, they were amazed with the wonderful, unexpected, glorious reality when it came. It was a great, glad surprise to them.

Ten days they had waited on the Lord for it with one accord in one place ; but, when it finally came, they were astonished beyond measure, it was so different from all their preconceived ideas of what the kingdom of God was to be.

Indeed, it was wonderful to them ; so much so that they could not but speak of the wonderful works of God continually to everybody they saw.

Evidently from their own record, it far more than met their own expectations. But how was it as to the symbols and prophecies ? Did it fulfil them too ?

Did it correspond to the various features of the experience symbolized,—rest, union, communion, and abundance? and all with a distinctive, signal, experimental beginning?

As to the beginning, nothing could be more distinctive, signal, or experimental.

It was instantaneous: it came upon them with a rush, like the sudden power of a mighty wind, and filled them every one full of the glory of God, as the temple had been filled at its dedication.

The crossing of the Jordan between walls of water on dry ground was not more signal; the entrance into the land was not more distinctive, in comparison with the exodus from Egypt; and the baptism of change of mind received by them before, whether under the ministry of John or of Jesus, was not more signal as an experience.

As to the rest, the peace, the sabbath of the soul, into which they came on the day of Pentecost, it was the first grand feature of the experience, and the pivot of all. Before that, they had been questioning, restless, unsteady. After that, they were settled, established, at rest. It brought them into a settled peace,—the peace of God; an abiding, unswerving trust in the Lord,—a rest of soul both

for salvation and for service, which they had not before known.

As to union with the Lord and his people, the picture of the Church presented by the apostles in their account in the second chapter of Acts, as being all of one mind, having all things common, none saying that aught of the things he had was his own (but all the Lord's), is the best possible commentary upon the prayer of our Lord that we may be one with each other and with him ; and it is also a most beautiful record of the early fulfilment of all the symbols and prophecies of the Old Testament upon the subject. As to communion with God and each other, it was evidently a perfect opening of heart both to God and to each other.

And as to the abundance, the temple itself, when filled with the glory of God, was not more full than were the disciples from the moment the Pentecostal baptism came upon them. The garden of Eden was not more prolific in fruitfulness, or various in the kinds of its fruits, than the hearts of the disciples ; for there was nothing lacking to them of all that is good for food to the soul, or beautiful to look upon : and it was all found in Christ Jesus. Nor did ever fountains before pour forth rivers of

living water more spontaneously than they did their testimony, in every variety and in every language, concerning the wonderful works of God.

Then, too, the abounding fruits which immediately appeared to the glory of God in the salvation of men, as seen in the three thousand converts of the first day, and in the numbers daily added unto them afterwards of such as should be saved, were such as the world had never before seen ; and the subsequent results in the rapid spread of the gospel against opposition of all sorts to and through Samaria, Asia Minor, Macedonia, Greece, and the whole Western world, and through Egypt and the whole South, and Babylon and all Eastern lands, were such as could never have come but for a power permanent and divine, bestowed upon the apostles and primitive Christians generally in this experimental Pentecostal endowment.

Several mistakes have been made, unwittingly, no doubt, in many instances, concerning this endowment.

One has been, that of looking upon it as *specially* apostolic, practically limited to the apostles and a few favored ones with them.

A glance at two scenes will correct this mistake. Who were in that upper chamber ? The apostles to

be sure ; but with them more than a hundred besides, and many of them women ; and the endowment came upon them all,— women as well as men. None were passed by, for they were *all* filled with the Holy Ghost : they were all crowned with the cloven tongues of fire ; and they all began at once to speak of the wonderful works of God.

The other scene was in the temple that same day.

A multitude came there. It was the hour of morning prayer : so the devout ones were there. The report of some wonderful thing went abroad ; and that brought the curious ones there. They all saw and heard the wonderful exhilaration and joy of the apostles and those with them ; and, knowing nothing of the sweetness and power of heavenly exaltation, some of them took it to be earthly intoxication, and said, These people are filled with new wine.”

Peter at once put the matter upon its true grounds ; and when they were convinced, and cried out, “ Men, brethren, what must we do ? ” Peter told them to believe on the Lord Jesus Christ, and obey him, and *they, too, should* receive this same endowment ; for, said he, “ *The promise is unto you and to your children, and to all that are afar off, as many as the Lord our God shall call.*”

The commission is to all, and the endowment for all, without respect to age or sex. Another mistake has been, that of limiting it to apostolic times, as a seal of their mission, and a signal opening of the Christian dispensation.

It was indeed the seal of God to the mission of the Church, under apostolic leadership ; but it was for the whole Church, through all ages to come, as it was indeed a glorious inauguration of Christianity in the world.

But it was vastly more ; it was an endowment as well as a seal ; a permanent Christian experience, as well as a wonderful divine manifestation ; an amazing power conferred, as well as an amazing power displayed.

And if all that was of the nature of a temporary sign did pass away with the apostles, all that was essential to the salvation of men and the triumph of the gospel in all the earth remains to all times, and for all whom the Lord our God shall call.

The Pentecostal experience was indeed all and more than the apostles had expected ; and it filled up in overflowing measure all the foreshowings of it by symbol, prophecy, and promise. Now, what say the witnesses, — what are

## THE APOSTOLIC TEACHINGS?

Already the broad declaration of the apostle Peter, as he stood in the temple amongst the other apostles, and spoke for them all, that the promise is unto all, has been referred to once and again.

Not very long afterwards, when Peter and John went down to Samaria, to follow up the work of Philip the evangelist, and came into the city where there was great joy in Jesus, the first thing they did was to inquire of all the converts whether they had yet entered into the Pentecostal experience ; and, finding that they had not yet heard about it, the apostles very soon led them to faith in Jesus for it, and so to receive it.

That this was not a mere conferring of the power of working miracles, speaking with tongues, and the like, through *laying on of the apostles' hands*, we may understand by another significant fact recorded in Acts,—the induction of Apollos into the deeper experience, under the instructions of Aquila and Priscilla, who were not apostles, but a plain Christian man and his wife.

And that this and the other are not exceptional cases, one may learn by what Paul did when he first went to Corinth. Finding there already eighteen

converted people, he took them as Aquila and Priscilla did Apollos (so we may well believe), and instructed them more fully into the experimental knowledge of Jesus, and laid his hands on them as did Peter and John theirs on the Samaritan converts ; and they received the Holy Ghost as all in the upper chamber did on the day of Pentecost.

The epistles of the apostles are wonderfully full of this matter to the eyes of all who have themselves come into the experience of it. Their whole tenor accords with it ; and their main aim seems to be, to bring all Christians into it.

• The Epistle to the Romans, starting with the proposition that salvation (all inclusive wisdom, righteousness, sanctification, and redemption) is by the gospel, as God's power through faith in our Lord Jesus Christ, illustrates it step by step, and culminates in the opening of the twelfth chapter by a clear, distinct, and beautiful setting forth of the way in which it is to be experienced.

The believer is to present his body a living sacrifice. He is to dedicate his body, as Solomon did the temple, to God, that God may fill him with his own presence, as he filled the temple of Solomon.

To do this, he is to release himself from conformity to the world, that he may be transformed in

mind, in heart, and soul into the image of God.

And he is thus to prove (that is, to experience) at once and forever what is that good and acceptable and perfect will of God.

The Epistle to the Galatians is addressed to those who are seeking to be made perfect by a false way. Having been justified by faith, and begun in the Spirit, they had turned to ritualism for sanctification ; and the apostle sharply reproves them, and urges upon them *full salvation by faith*.

The Epistle to the Ephesians unfolds the believer's privilege, and reveals very distinctly and beautifully, in two things, the fact that the apostle's aim was to bring Christians into it: first, in the statement that he prays for them that they may be led into all the fulness of God ; and then in the statement, that the purpose of God, in bestowing apostles, prophets, evangelists, and all other servants, upon the Church is, that *we all* may come to the *unity of the faith*, the *perfect manhood* of Christian life, the full measure of the stature of Christ.

The Epistle to the Hebrews presents the same thing early in its course as *the rest remaining to the people of God*, and shows this to be for us now, by saying that we who have believed *do* enter into

rest. And then, after unfolding the grounds of faith, in that which Christ is to us, and the fact that it is by faith that the rest is to be attained, and by faith that the power of overcoming is to be received, as in the instance of the Old-Testament worthies, the epistle culminates in the twelfth chapter, like that to the Romans, in a striking presentation and illustration of what must be done to come into this resting and conquering position, and to abide therein. Every weight must be laid aside, and the sin of unbelief which besets us with such facility ; and the race must be run by looking away from ourselves, away from every process of our own, away from every thing but Christ, and looking unto him as both the Author and the Finisher of our faith.

Other epistles accord with those referred to, both in their general aim and specific teaching ; but this line of references to the Scripture is already too long to be extended. One reference more, and there an end.

The apostolic benedictions in all the epistles are full and sweet, and some of them wonderfully definite and clear upon this subject. No one on earth could ask more than they specifically pledge. No one need ever desire more for those toward

whom his soul goes out in loving solicitude for their happiness and progress than these benedictions warrant him in presenting to them as their present privilege.

If we should look at them not as mere convenient closing salutations, but as the summing up of all that goes before them in a few pregnant words, to be accepted and realized in all their fulness by faith, oh, how sweet and how glorious they would be ! Nay, rather, if we take them as the extended hand of the apostles themselves, laid on our heads to strengthen our faith, and help us to believe and receive all they have taught us, and then accept what they say as given them of God for us, how richly would the proffered endowment come upon us ! “ The peace of God passing all understanding keep your hearts and minds in the love and fellowship of the Father and of his Son Jesus Christ.

“ And may the very God of peace, who brought our Lord Jesus Christ from the dead, sanctify you wholly, and preserve you, soul, body, and spirit, blameless to the day of his coming, and present you faultless before the throne of his glory. Faithful is he that calleth you, who also will do it.

“ And now unto him who is able to do exceeding abundantly, above all we can ask or think, ac-

cording to the power that worketh in us, to him be glory forever. Amen."

It remains now to recur for a moment to the two other reasons, mentioned at the first, for presenting the higher Christian life as a distinct plane of experience, with its definite beginning.

BECAUSE IT IS THE WAY TO INDUCE CHRISTIANS TO AIM FOR IT, AND TO ENTER INTO IT; AND BECAUSE IT IS THE TRUE STARTING-POINT OF PROGRESS AND POWER.

Yes: the only way to induce any one to aim for and achieve any thing is, to set it before him distinctly and clearly, as a thing desirable and attainable.

Of all the thousands who are this day rejoicing in Jesus as their own full Saviour, not one in a thousand, probably, would have so received him but for a clear presentation to them of their privilege to do so, as set forth in the Scriptures, and attested by the experience of others.

And it is safe to say, also, that there are many, many thousands in the churches at this moment who are hungering and thirsting for something, they know not what,—for this very thing, if they did but know it,—who, if it were credibly and definitely set before them, would at once spring to its attainment.

Yes; and it is the only true starting-point for progress and power.

To make progress in the knowledge of God, one must be in position to be taught.

The disciples learned more in the one day of Pentecost of the wonderful works of God than they had done (converted though they had been many months before) during all their previous lives, and from that day on they were taught of the Lord as never before. The Good Shepherd, as an invisible Leader, brought them into the green pastures of truth and by the still waters of life so sweetly, that they fed, and grew wise and strong in the Lord in a marvellous way.

And their progress in power from that starting-point was truly wonderful.

Power to stand. Why, only a little before, a waiting-maid could make the stoutest of them quail, and deny his Lord with oaths and curses; while, a little after, the whole Sanhedrim, with prisons and fetters and scourges at command, could not move him a hair.

And this is only a fair example of the power this very experience gives every one who comes into it to stand against the world, the flesh, and the devil.

Power to work. Oh, what a work was that of

that one day wrought by the Lord through the testimony of that little band, mainly of fishermen and a few women! And what a power did that little band, with its daily accumulating company of fellow-workers, prove in the world! Oh that God would grant us a Church once more so baptized with the Holy Ghost, and filled with the power of God! It is the one great want of the world to-day.

There is an amazing power in having something definite to present, and being filled with its importance. John the Baptist excelled all the prophets before him in power. And the two reasons why may be put in *two* words, *new birth* and *Holy Ghost*; he was filled with the Holy Ghost; and he preached the *new birth*. He presented it as a present privilege and urgent necessity: he told the people that the kingdom of God was at hand,—at hand to them; and the open gate of it for them was repentance,—change of mind. What was the result? They entered it with a rush. Our Lord tells us that they took it as the violent take a city by assault.

Jesus himself did the same thing; and still greater power attended his teaching.

And greater works than these did the apostles. Three thousand in a day! Only think of that! A few days later, and the number was five thousand!

then all numbering ceased, there were so many. How came it about ?

Pentecost must answer. And how came they to look for and enter into the Pentecostal experience ?

Simply because the Lord Jesus Christ presented it definitely before them, as at hand for them, and as the endowment for their work, that they might fulfil his last great command.

This is the way : this is the true starting-point for progress and power ; and this is the true method of using the power God puts at our disposal. Oh that all Christians understood it ! Oh that all Christian teachers understood presenting it to those who look to them for instruction in the things of God ! Oh that the hungering multitudes in the churches could have it so presented to them !

Oh that no one would stand in the door, and neither go in themselves, nor suffer those who are entering to go in !

## CHAPTER II.

### THE LAW OF PROGRESS.

LET no one be kept from Christ a moment by any unsolved problem. Our Saviour himself is the great solver of all problems concerning his kingdom ; and his school is the school of experience. Submit to him to be taught, and believe in him as the Great Teacher ; and he will solve all the problems of his kingdom to your perfect satisfaction in due time.

The disciples had many unanswered questions in mind when Jesus left them, and withdrew from them finally his bodily presence, the better to lead them into all truth by his spiritual presence. One of them, and a very important one to them, they presented to him just as he was about to ascend. “ Wilt thou at this time restore again the kingdom to Israel ? ”

He had before told them that Jerusalem was to be destroyed, and the nation scattered to the winds, and that his kingdom was not of this world, but a

kingdom within, — a spiritual kingdom ; that he was coming to enthrone himself in the hearts of men, and establish his laws in their inmost souls : but they understood none of these things.

In one hour in that wonderful school of experience, and that wonderful schoolroom, on the day of Pentecost, they learned more than they had been able to receive during all the three years, and more of the bodily presence and oral teaching of our Lord himself.

A presence within, a Teacher in the soul, a Saviour dwelling in our spirit by his own Spirit, and unfolding his own grace, wisdom, and power in our mind and heart, — this is the way to have all problems of his kingdom solved to our complete satisfaction.

And the way to secure this is to take Jesus at his word, and rest on his promises, that he will from this time henceforth abide in us by the Spirit, and reveal himself to us in our spirit, and lead us into all truth.

The attitude of questioning which is so common is the attitude of refusing to go on. He who allows a question to stand in his way is himself standing still.

The law of progress in the solution of problems is the law of experience in the school of Christ.

Such questions arise as this: "How can you reconcile this idea of a sudden step onward and upward to a higher plane in the Christian life with the law of growth in grace?"

Take the step; and you shall quickly have the solution.

You ask yourself, "Is not the Christian life-plant like a thing of gradual growth, from the blade to the full corn in the ear, and of steadily unfolding progress, like that of the light, from the first gray dawn of the morning twilight onward to the perfect day, rather than a thing of steps and stages at all?"

Take the experimental step of committing yourself at once and wholly to Christ for teaching, and believe in him as dwelling with you and within you, on purpose to teach you, and he will quickly solve this problem for you: he will satisfy you as quick as thought. His own light will shine through your soul; and you will soon see that the law of progress is two-fold, — a law of steps and of growth, a law of progress from step to step. He will show you the Christian life is indeed a thing plant-like in that gradual growth, and none the less a thing plant-like in its stages of progress.

Conversion follows conviction; and the Pentecost-

al endowment follows conversion: and each is a starting-point of progress.

Conviction is the first starting-point of all. The truth, like the seed sown by the husbandman, may have lain long buried under the soil of youthful levity, or under the hard crust of a heart often reprobred; but at last, when the rain and the sunshine of heaven come down upon it, it begins to feel the power of a divine energy within, and swells, and bursts its cerements of worldliness, and pushes upward, feeling after the light of heaven, until it comes forth "*the blade*," — a new creature born of God into the kingdom of light.

Conversion is a new and the true starting-point, from which, plant-like, the Christian life unfolds, joint after joint, leaf after leaf, stretching upward and onward for fruitage and fulness of stature, until at last it gains the fruit-bearing status of true Christian manhood and majority and liberty, and rejoices in that stage of its progress marked by our Saviour as "*the corn*."

Having now learned the way to live by faith, it has reached the higher starting-point of power as well as of progress, and goes on ripening its fruit for the golden harvest, and the heavenly garner of its Lord, and becomes in due time the "*full corn*

in the ear," ready for the sickle of the angel reapers.

Or taking the figure of the light, increasing more and more to the perfect day, you have the same two ideas of gradual growth, and yet of stages of progress, harmoniously and beautifully blended and expressed: for while the light pours in upon us, in ever increasing flood, through the opening gates of day, from the first rays gladdening night's darkest hour onward until, in noontide splendor, the day is perfected; yet is there not first the *dawn*, then the *sunrise*, and finally the *noon* of the perfect day? Strange that an argument for the rejection of the idea of distinct stages in the Christian life should ever have sought its basis in these comparisons, which so beautifully and clearly express and illustrate the very ideas sought to be condemned by the argument.

The same idea is also given by the apostle Paul in his Epistle to the Romans, i. 17, — "For therein (in the gospel) the righteousness of God (to all and upon all that believe, Jew and Greek) is revealed (made manifest), *from faith unto faith* (from stage to stage), as it is written, the just shall live by faith."

And how vivid the living comment and confirma-

tion of Luther's actual progress by stages in connection with this very text.

Expressed again also by the apostle to the Corinthians, second epistle, iii. 18, by a figure which gives the true philosophy of the whole glorious mystery of our sanctification or transformation into the image of God, by a single dash of the pen,—“ But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image *from glory to glory*, as by the Spirit of the Lord.” That is, the Holy Spirit, as promised by our Lord to his disciples, takes of the relations of Christ to us, and unfolds them before us; while we behold his glory, and his glorious fitness exactly to meet each want of our souls, as in turn one after the other they unfold and press upon us, whether of justification from the law, or of sanctification to God, or of glorification in his presence above: and thus we are changed by the view of Christ into his image from glory to glory. The same thing is expressed also by the apostle in another form, in 1 Cor. i. 30, where the various relations of Christ are unfolded in order to us, as they do actually open out in experience, to meet our unfolding wants from stage to stage. “ *Made of God unto us* WISDOM;” that is, conviction of folly and sin,— conviction, as

Jesus himself says, because they believe not on me. The fear of God, which, according to King Solomon, is the beginning of wisdom ; **RIGHTEOUSNESS**, — that is, justification from sin ; **SANCTIFICATION**, — that is, transformation into the likeness of God ; and **REDEMPTION**, — that is, transfiguration from the earthly to the heavenly image and glory of the Lord.

Take the experimental step, and you will quickly come into the experimental understanding of all this.

It will be as if you had been journeying onward and upward toward a commanding eminence by a hidden path amongst hills and trees, and had arrived at length at the summit, and gained a clear retrospect of all the pathway by which you came.

On the other hand, let no one be kept from the peace of God, or the progress that comes from a complete rest in Christ for all progress and power, by questioning whether he has or has not taken the step truly.

The essential thing is, to trust wholly in Jesus. And he who does trust wholly in Jesus is in the right position, whether he can see all the steps by which the Lord has brought him to it or not.

The several periods may or may not have been marked at the moments of their occurrence, and may

or may not be remembered afterwards. They may be very unequal in the intervals between, — sometimes all crowded into a moment, as in the case of the thief on the cross. Sometimes the period of conviction may last a lifetime almost, and the subsequent stages all be passed through in an hour, as in the case of the brother of George Whitefield ; who, after long years of gloomy forebodings, at last, while at the table of Lady Huntingdon, caught from her lips the words, that *Jesus came to seek and save that which was lost*, and in these words received Jesus by faith, and next morning was dead, already washed white and made pure in the blood of the Lamb, and presented faultless by the hand of him whom he had so lately received as the Seeker and Saviour of the lost. Sometimes the interval after the conviction may be only a moment before conversion ; but a whole lifetime may be spent after conversion before learning that faith is the victory that overcometh : and at last, after terrible struggles and fears, like those of that wonderful man, Dr. Payson, he may in the evening hour of life learn the great secret of the gospel as the way of salvation from sin, and have a peaceful, yea, a gorgeous sunset of it.

So also these several periods may each be sep-

arated from every other, and from every thing else, so as to be clearly and distinctly described as stages of experience ; or they may be so associated with other and peculiar circumstances of individual life as to be regarded by themselves and others as special incidents of their own peculiar lot in the world.

As for example, the case of

#### A NEW-ENGLAND LADY IN THE WEST.

Before becoming the bride of the man of her choice, she had espoused the bridegroom of the Church. Indeed, in giving to him her heart with her hand, she gave him clearly to understand that it was a heart in which Jesus was enthroned. This he liked well ; for he, too, had settled the great question of life first of all, — long before becoming engrossed with the questions and cares of a settlement in the world.

So, as they journeyed westward through the then dense forests of the new country, they had the company of him who had proclaimed himself to Jacob at Bethel, and promised him never to leave him or forsake him until he should have done all that he had told him of. And when they threw up their log-cabin in the unbroken wilderness, and

kindled their first fire on the hearth, and prepared their first repast in their new forest-home, and sat down for the first time to their table spread in the wilderness for them, the cheerful blaze in the heart toward God was brighter than the fire on the hearth ; and they had meat to eat which was unseen on the table,— their cabin and table, and all, like themselves to each other, were regarded as God's gifts, and held by them as God's stewards.

But days of darkness came. Children were born to them, and given to the Lord from their birth ; but it was hard for them, the mother especially, to lay them in the grave. The death of their first-born, with its multiplied sorrows, and the long, weary watchings, induced a low, long running fever, from which, after many months, she recovered, but always bore the marks of it in two ways: first, in a weakened body weighed down with infirmity, and second in a strengthened heart borne up by a trust and a peace never felt before.

Her murmurings and rebellions in the days of her trial had brought up to the surface all the deep sediment of sin, and startled her at the sight of herself ; and her sickness had called up the judgment as at hand ; and her own heart had condemned her as unfit and unready to meet the welcome of

her Judge. She was afraid to die ; but her struggles to prepare were as vain as any attempt could have been to remove mountains, until at last, in sheer despair, she cast the whole care of her sins, the cure of her sins as well as their pardon, upon Christ, and was at peace ; while at the same time she cast all her cares for her own health, and the safety of her husband and children, and indeed every thing else, on the Lord. And when at last she rose from that weary but blessed bed, she was changed to herself and to everybody else. Calm and peaceful, placid and happy.

But then it was so connected in her own mind, and the mind of others, with the death of her child and her own illness, that it was always spoken of as a special result of the Lord's special chastenings upon her,—altogether a special thing ; while in fact, hidden under the special circumstances of her case, there was the experimental apprehension of the way of salvation from sin by faith in the Lord Jesus, which was the hidden spring of the great change in her feelings, and the open fountain of her peace and good fruits abounding in all after life.

Another phase of the practical outworking of this law of progress by stages is seen in such instances as that of Abraham.

The general periods are merged in events which are peculiar to the man and his mission.

They are the same, of course, as in other men. Conviction, conversion, and sanctification are essential changes, not exceptional ones ; yet they may be lost sight of by their occurrence in connection with events in their lives which are more marked at the time and in memory afterwards.

Not every one, like Abraham, is called upon to pack up all, strike tent, and away for a strange land, the very name and boundaries of which he knows nothing at all.

Not every one, like Abraham, is called upon to lay an Isaac upon the altar, and lift the knife to slay him, and then to hear the angel voice that commands him to stay his hand, for God had prepared himself a lamb. Why ? Because not every one is called to become the father of nations like Abraham, and the father of the faithful.

These experiences of the patriarch are peculiar to himself, because peculiar to his mission. And yet Abraham, at some time and in some way, had to pass through the period of conviction, and afterwards learn the way of pardon by faith, and also of purification in the same way, all the same as any of the multitudes who call him father.

Oftentimes, doubtless, there is in the wise providence of God a combination of that which is general with that which is peculiar, as in the case of the lady in the West. The Bethel scene in the life of Jacob is an instance of this kind. His peculiar distress in leaving his home and losing the heirship of his father's wealth, sold to him by Esau in the birthright for a mess of pottage, but wrested from him again by threatened violence, together with his fears for his own safety in the long lone wilderness journey before him, and his own sins rising up in accusation against him, and bringing with them dread of God's wrath, caused him to cry unto God in the bitter anguish of despair, as he was about to pillow his head on the stone, and stretch his weary limbs on the ground for the night. And this made occasion for God to manifest himself to him, and unfold to him his purposes towards him, and his loving care and kindness over him. And this, in turn, called forth the vow of service from Jacob, and filled his heart with a joyous faith in the Lord.

Under all these specialities, there was, all enfolded in their drapery, the one great generality,—the youthful patriarch's conversion to God.

He went forth from Bethel a new creature, born

not of man, nor of the will of the flesh, but of God.

The periodic character of Christian progress in many instances is lost sight of altogether ; and the pathway from earth to heaven in such cases seems to find its symbol in an inclined plane, rather than a ladder, with its foot on the ground and its top in heaven.

Like the record of the patriarch ISAAC'S LIFE, there may be a life laid on the altar of God, by parental faith in infancy, followed in due time by a faith in the child, like the little boy prophet Samuel's, as bright as an Abraham's, and yet too early in its beginnings, and too steady in its unfoldings, to be marked by memory or recounted in its stages ; a life which life-long is a living sacrifice to God, unceasingly sending up the smoke of its incense from the glowing fire in the heart, kindled and fanned and fed by the Holy One of Israel, and yet with no particular Damascus Road or Bethel scene to mark it from first to last. And who will say that such a life is any less the living epistle of God, or any less the sure precursor of heaven, than the life of vicissitudes and vacillations, marked by a Bethel, a Mahanaim, a Jabbok, and Shechem, like the patriarch Jacob's ?

Bear with the reiteration. Let no one who is fully given up to the Lord, and is fully trusting in the Lord, to be purified and kept by the Lord's own power, hesitate a moment to accept the fact and all the joy of it, that he is in the true position for progress, whether he can point to any one step of the way by which he has come into it or not.

But, on the other hand, let no one think himself in the right way who is not wholly given up to the Lord, and fully trusting in him. Neither let him flatter himself that he is going to grow into full faith and full salvation by turning away from the step, which, if taken, would bring him into it. Sooner or later he must be purified ; and there is no other way under heaven to be purified, but by faith in the Lord.

Millions have lived life-long in ignorance of it, trembling often and often at the thought of death and of their own unfitness for heaven. And at last, in the very last days, or hours, or moments, or seconds of life, the glorious fact that Jesus would purify them, and present them whiter than snow in his own spotless robes, has been revealed to them, and all their doubts and fears have been swallowed up in the triumphs of faith.

GOVERNOR DUNCAN,

of Illinois, is an illustration of this.

For many years the Governor was distinguished as a Christian,—a consistent member of his church, a rare and a shining mark, both for the jests of ungodly politicians, and for the happy references of all lovers of Jesus.

It is a very lovely thing, and only too remarkable, to see one occupying the highest position of honor in a State, himself honoring the King of kings. Happy is the people who exalt such a ruler to the places of power, and happy such a ruler in his exaltation, more, however, in the humility with which he bows to Jesus, than in the homage which the people pay to him.

His conversion was clear and satisfactory ; and he renounced all merit of his own as the ground of his acceptance with God. The blood of Jesus, the Lamb of Calvary, was all his hope. He was firmly grounded in the atonement of Christ. And all went well until death and the judgment drew near.

About three weeks before the hour of his departure, he was seized with an illness which he himself felt would end in his death. And with the premonition of death came the question of fitness for

heaven. He was troubled. His unfitness was only too apparent for his peace. The fever of his mind was higher than the fever in his veins ; and, alas ! he had not yet learned that Jesus is the physician of unfailing skill, to cure every ill that the spirit is heir to. He saw plainly enough how he could be justified from the law that it should not condemn him ; for its penalty had been borne already by the Saviour himself, and its claims on the score of justice were all satisfied. But he did not see that the same hands which had been nailed to the cross would also break off the manacles of sin, wash out its stains, and adjust the spotless robe of Christ's perfect righteousness upon him, and invest him with every heavenly grace.

His perplexity was great. The night thickened upon him, his soul was in agony, and his struggles utterly vain.

The point of despair is sure to be reached, sooner or later, by the struggling soul ; and the point of despair to him who abandons all to Jesus is also the point of hope. The Governor at last gave over and gave up, saying in his heart, "Ah, well ! I see it is of no use. Die I must. Fit myself for heaven I cannot. O Lord Jesus ! I must throw myself upon thy mercy, and die as I am."

This hopeless abandonment was the beginning of rest to his soul. Indeed, it was the victory that overcometh. Soon the loveliness of Jesus began to be unfolded to him, and he saw that the way of salvation from sin was by faith in the Saviour. The fire in his veins burned on, steadily and surely consuming the vital forces of his manly frame ; but the fever of his spirit was all allayed by the copious and cooling draughts given him from the gushing fountain of the waters of life flowing from the smitten Rock ; and his joy was unbonnded.

As his stricken and sorrowing family gathered around his bed for the last words of the noble man, he told them with a face radiant with joy, that he had just found what was worth more to him than riches, or honors, or office, or any thing else upon earth, — “ the way of salvation by faith in the Lord Jesus Christ ;” and he charged them as his dying mandate, by the love they bore him, not to rest until they, too, — whether already Christians as he himself long had been, or not, — had also found the same blessed treasure.

They asked him what legacy he wished to leave for an absent relative, whom they knew it was his intention to have remembered in the division of his estate.

“ That is all arranged in my will,” said he. “ But tell her from me that I have found the way of salvation by faith in the Lord Jesus Christ ; and if she, too, will find *that*, she will find infinitely more than I could bestow upon her, if I should give her all I am worth in the world.”

They mentioned the name of a distinguished fellow-officer, and special friend of the Governor’s living in a distant part of the State, and asked if he had any message for him.

“ Tell him that I have found the way of salvation by faith in the Lord Jesus Christ ; and, if he will also find it for himself, it will be better than the highest offices and honors in the reach of man upon earth.”

So he died “ Oh, had he only known this before ! ” you say. Yes, that was just what he himself said. “ Oh ! had I only known this when I first engaged in the service of God, how happy I should have been ! And how much good I could have done ! ”

How like the dying regret of Dr. Payson ! Likening himself in the fulness of his bliss as the chariot of fire which should bear him to heaven drew near to a mote floating in the sunshine of infinite love, he exclaimed, “ Oh, had I only known what I now know twenty years ago ! ”

## CHAPTER III.

### THE LAW OF POWER.

“ God hath spoken once : twice have I heard this, that power belongeth unto God. — Psa. xii. 11.

IT is of the nature of Christian experience to accumulate power, as it progresses from stage to stage.

All power belongs to God : all power is given to Jesus the Son of God ; all the power of God bestowed upon us is given us by the Holy Spirit, through the knowledge of our Lord Jesus Christ, that is by experience ; and therefore each advancing stage of experience brings new power to us from God ; or rather brings us into greater union with God by faith, by means of which his power avails us.

There are three stages of experience in the life of every one redeemed to God, — conviction, submission, and sanctification ; and there are three motives corresponding, by which the Holy Spirit germinates, advances, and perfects the divine life of the soul, — danger, duty, and delight.

A sense of danger first startles the careless one from his senseless slumbers, and arouses him to flee from the wrath to come.

A sense of duty next rises into supremacy, and constrains him to submit his own works and ways to God's.

And at last a sense of delight in the Lord and his ways becomes the absorbing and dominant motive in the heart and life, perfecting obedience in love.

In each there is power ; and all the power there is in each and in all is accumulated by him who gains all.

The second absorbs the first, and the third the second. The sense of danger seems to become lost when the sense of duty becomes strong ; and the sense of duty seems in its turn to be lost when it is transmuted by the grace of God into delight. Nevertheless, not a particle of either is lost.

Legh Richmond began his course as a clergyman of the church while yet he was in his sins, and knew no better. After a time he was awakened to a sense of his peril and guilt. Then he began preaching in the power of his convictions ; and his people were preached by him into conviction, and under condemnation like himself. There they stopped. He could lead them no farther. He had not found

the way out himself. How should he lead others out?

A year or two afterwards, however, the way was made plain to him, and right joyously he entered it. Then at once he began preaching justification by faith; and his people were soon rejoicing with him in the joys of sins forgiven.

While under conviction, but yet unconverted, he had power to preach the terrors of the Lord, and used it, but no more. The grace of God, which saves the soul from wrath, may have been to him as a sweet song in the ear; but it had no power on the heart, and neither had he power to bring it home to the hearts of others.

But by and by, when it was made of God to him the power of salvation, then it became a power to others from his lips, to break their fetters also, and fill them with songs of rejoicing.

Meanwhile Legh Richmond lost nothing of his power in preaching the terrors of the Lord, by passing himself personally out from under their weight, but gained rather; for now, in the light of the wondrous sacrifice made to redeem sinners from exposure to the wrath to come, he could weigh with a hand more just the inconceivable weight of judg-

ment and fiery indignation to which they are exposed.

Just so it is when the Christian is led onward into the experimental knowledge of Christ as his sanctification : it gives him not only the power to witness for Jesus what he himself has found so sweetly realized to him in his own heart and life, concerning the presence of his Saviour, to subdue his sins, and keep him through faith in all the fulness of salvation from day to day, but his sense of the exposure of sinners to the wrath of God and the Lamb, and his sense of way of justification through faith in the Lord Jesus Christ, are also greatly enhanced ; while at the same time his own love of Jesus, and love to those in peril of losing their souls, is increased a hundred-fold.

The advancing experience is not so much like a chain of equal links, added one after the other, but more like a tree in its successive stages of growth.. Each stage of its progress not only sends its top higher into the regions of faith and hope, and its roots deeper into the fatness of truth and love, but adds also in equal measure to the strength and body of all previous growth.

Felix Neff is a singular instance of the power of one who is himself under the terrors of a certain

fearful looking for of judgment to awaken others to their perilous exposure. From valley to valley he blew the trumpet, amongst the mountains, as if he had just come down from the judgment-seat ; and it was not until after his strength was consumed by the fire of his zeal, and he had come down from the mountains to spend the mere wasted brand of his life in the genial clime of the plains, that hope sprang up in his soul,— the sweet fore-taste of joys to come.

If Felix Neff, however, had first felt the fiery condemnation of the law in his soul, and then found the sweet peace of sins forgiven, before his mission in the mountains, his trumpet would have sounded as loud and clear, and far more sweet ; and, great as was his success, it would have been manifold more, and his life many years longer.

Dr. Payson was a polished and powerful shaft in the hands of God. Hundreds were saved by his ministry ; but much of his strength was wasted in what he saw afterwards to have been vain strug-glings. Had he known to trust in Jesus for his own soul's sanctification, and for all fitness to herald the Saviour to others, not only would he have saved what he himself said was wasted, but his life might have been spared long to the Church, and

his success, great as it was, increased vastly in its measure.

The cumulative progress and power of advancing religious experience is like to what sometimes happens in Oriental life, in social, civil, and domestic relations. A prince takes captives in war. They are kept under guard and in chains. They are dragged at his heels to grace his triumphal return to his capital. He holds the power of life and death in his hands, and they tremble lest he should order them killed. His eye is taken by one of their number. He orders him to be loosed from his bonds, and clothed in the livery of his household. He is installed as a servant, and treated with all kindness. He, in turn, is dutiful and true to his master. Day by day he wins upon the regard of the prince ; and step by step he is advanced in position, until at last he comes to be the confidant and adviser of the prince in all the affairs of his household and kingdom.

At first he felt hatred only toward the prince, and that the bitterest. Then he submitted, only because he must do it or die. But now there has grown up a sense of duty to the prince so strong and deep, that, rather than betray the trust reposed in him, he would prefer to die.

By and by the prince's affection becomes more like a father's than a master's. He has no sons, and one daughter only, — a lovely creature, every way worthy of her father's fondness, the pride and joy of his life. He reasons thus: "Who so faithful and who so worthy in all my kingdom as this my servant? Whom could I trust with the happiness of my daughter, and with the rule of my kingdom after me, so well as he? If it suits, he shall have my daughter, and he be my son and heir." The arrangement is made to the joy of all parties. The former captive, a servant of late, has now become a son. The livery of the servant is changed for the habiliments of the prince. "And in his heart, where dread ruled at the first, and duty afterward, now love holds the sway. The interests of his father are his own; and in the house where once he was faithful as a servant, he now serves faithfully still, but no longer as a bondsman, but as a son. He knows and feels the power and authority of the prince as fully as when he himself was a captive in chains, trembling for fear of losing his life, and feels ten thousand times more desirous of sustaining him in his authority. And he knows and feels his own duty as deeply as when he was a servant in livery, and loves far better to do it. But,

superadded to these, he has now also the affections and the position and the interest of a son, in the house and the kingdom of his father, soon to be his. The submission yielded in the days of his captivity, only because he must do it or die, he now yields with the cheerfulness of reverence and love. And the obedience rendered afterwards from a sense of duty is now given as the joyful service of filial affection and honor,—the pride of his life.

Just so it is in our relations to God ; the submission and service which at first was the constraint of fear, and afterward the award of duty, becomes finally, in the fulness of faith and the fulness of salvation, an oblation of gratitude, rising out of the golden censer of a sanctified heart.

This is the crowning glory, and the crowning power too, of the Christian religion, and of the divine life in the soul.

Other religions may induce fear as strong as death, and desire to escape from the penalty and power of sin sufficient to lead men on to toil and torture ; but it is the Christian religion alone which has power to convert bonds into songs, and duties into delights.

And now how is it that this transmutation is made ? What is that power, better than the phil-

osopher's stone or the lamp of Aladdin, which works this wondrous change?

We have seen already that it is faith.

Faith; which is the assured hope of a home eternal in the heavens, and also an assured knowledge of the presence and power of Jesus to deliver us from the dominion as well as the penalty of sin, and keep us by the power of God through faith unto salvation. The very crowning thing which completes the fulness of this faith is the apprehension, not so much of the certainty of final salvation, as the joyful confidence of the presence of Jesus as a present Saviour from sin and a present Captain of salvation, to direct us and sustain us in every conflict with Satan, and in every effort to extend the kingdom of God in the world. And this is *the very gist* of the experience sought to be illustrated and urged in these pages.

And now, again, what is the great power of the followers of Christ for the spread of his gospel? *The power to witness for Jesus.* And this is at once the greatest and yet the simplest and easiest power given of God to man.

To witness for Jesus, — to point to the Lamb of God, and testify that he does take away the sins of the world; to hail the Captain of salvation as a

present Leader and Commander, and inspire others with the like faith of his presence and power.

The child may wield this power if he has the faith in its fulness ; but the greatest giant of intellect or eloquence that ever electrified men by the fire of his genius and the flash of his words will utterly fail of this greatest of powers if he fails of the faith.

When Jesus, just then in act to ascend up to his Father from the summit of Olivet, promised the disciples that they should receive power after that the Holy Ghost should be given them, in the same breath he added the definition of that power, by foretelling its use, saying, “ And ye shall be witnesses for me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.”

The grand work of the Christian in the spread of the gospel is to witness for Jesus, — *to tell the story of the cross.* But mark ye, and mark ye well ! *not that alone* : that would be the story of a dead Saviour ; ours, thanks be to God ! is a living Saviour, ever living to make intercession for us. The story of the resurrection and ascension must be added to the story of the crucifixion and burial. But mark ye again, and mark well ! not this

alone: this would be but the story of an absent Saviour; ours, to our joy unspeakable, is a present Saviour, mighty to save, able to deliver from all the power of the world, the flesh, and the devil. The story of Pentecost must be added to that of Calvary and Olivet,— the story of the return of Jesus in omnipresence and omnipotence, by the Holy Spirit, to be with all his disciples everywhere, even unto the end of the world.

It is ours to witness for Jesus; but our testimony cannot go beyond our experience. With the apostles, we cannot but speak the things we have seen and felt; but the things we have not seen and felt we cannot speak effectively and convincingly. The Holy Ghost must first witness to us before we can witness to others the things of experience. The convinced soul, like Legh Richmond in the days of his conviction, may testify for the law in its heart-searching length and breadth; and the converted soul may testify for the gospel, in its power to bring sweet assurance of sins forgiven and the hope of heaven: but it is only him who has also found by similar deeper experience the way of sanctification by faith who can point to Jesus as the Deliverer from sin in like manner as from its penalty.

And then, too, as we have already illustrated, in each successive stage of advancement, there is a new spring and strength of force given to all that has gone before.

In advancing, we do not lose the things that we leave behind as we press onward to the mark, but double the old store in gaining the new.

The apostles did not more than half understand the significance of all that Jesus did and said while he was with them in person in the days of his flesh ; but afterward, when in the power of the Holy Ghost he came to them and dwelt with them and within them, from the day of Pentecost onward, then with all that was new to them in this new experience of theirs there came also such a recollection of all that Jesus had said and done, with such a new fulness of significance in all, as made it all like a new story to them.

Luther and D'Aubigné, in their after and deeper experience, found the word of God illuminated anew to them, with a richer and fuller significance of truth and grace. The things they understood before, they understood better now ; and the things that came home to them with power before came home to them with a new power now : while at the same time they saw Jesus, and felt the blessed-

ness of his presence and might now in a new relation entirely, viz., as their sanctification. And in all this they were witnesses for Jesus in the fulness of the new power received from God, in the new experience of his wisdom and grace in providing a way of escape from sin itself, as easy and plain as the way of escape from the wrath to come.

This accounts for the new spring and power of usefulness given to these men. Useful before, they were a hundred-fold more so afterwards. Their knowledge of science was not extended, they were not advanced to new and higher posts of honor and power, their positions and circumstances remained as they were before ; but they had made new discoveries in the science of salvation, and gained new positions in the world of faith, and the fire was kindled in their hearts into a new glow of fervency and light. The waters of life came welling up anew in their souls, overflowing and flowing out in rivers, in their testimony, oral and written, from pulpit and press, concerning Jesus, to a sin-ruined world.

And this accounts also for what we sometimes see, more wonderful even than the abundant usefulness of such men as these who stand in the forefront of the line,— the equally abundant, though

less wide-spread and widely-known usefulness of persons who from extreme infirmity or age might be expected to cease from their labors entirely : —

MISS SUSAN ALLIBONE, *for example.* Though young, she was for years before her departure from life unable to work or walk ; but she could testify for Jesus. As she was wheeled along the sidewalk in her little hand-carriage, she could address the workmen and the wayfarers whom she met, in tones and words so tender and sincere, that they wondered at the gracious things which she spoke, and bore witness that she had been with Him who is full of grace and truth. Their hearts were touched and moved more than by the most eloquent appeals of the giants of the pulpit. And from her hands the tract was never refused, nor yet the exacted promise to read it prayerfully, it may well be believed, often left unfulfilled.

And they who came to her bedside, as many a servant of God can testify, left it with new light in the soul, and feeling as though they had been privileged indeed beyond the common lot of man, quite on the verge of heaven.

And of her it may be said, as indeed of all who have advanced so far, that the faith of the presence of Jesus, in all the plenitude of sanctifying power

and sanctifying grace, was the crowning charm and crowning excellence of all. Self-emptied and self-abased, prostrate at the feet of Jesus, she looked up to him as her all in all, and in him, never absent, always present to her faith, she dwelt even in the midst of the deepest infirmities, and sometimes in untold agonies of suffering, yet always on the sunny slope of the hills of salvation, and, like the tree of life, always bearing fruit in abundance, ripening every month and every day of the year.

Her memoirs have been written. As much may be said of

#### AN AGED SERVANT OF JESUS,

whose record is on high, but whose good deeds have found none to chronicle them amongst men.

At eighty his athletic frame had begun to tremble under the weight of years, and his manly form to stoop a little: strange if it had not been so. His infirmity indeed was so great that his children would no longer willingly consent to his living apart from them or following his old occupation. "Father," they said to him, "you have done enough already. It is time you gave yourself up to rest. Come, live with us. Let us take care of you. Enjoy the free-

dom of all our houses. Go where you please and when you please, and be at home wherever you go. All we have is yours. But work no more, and live no longer by yourself."

This was kind and right. The old man loved his children, and was delighted with this new evidence of their affection for him.

But no, he would not consent to their plan.

For two years more he remained in his own house, and kept up his occupation and his establishment in regular routine.

Meanwhile, however, he visited every family, prayed in every house, and talked personally with every man, woman, and child, of a suitable age, in a circle of five thousand inhabitants, and many were awakened by his words. He established and maintained, also, a weekly union prayer-meeting, changing from house to house in a circuit as large as he could extend it. And this was the beginning of a revival, which embraced all the churches and almost every family in the town in its blessed sweep. And all this was after he was *eighty years old*, and so infirm that his children thought it unsafe for him to keep up his home and live apart from them.

At eighty-two they prevailed. He was constrained to yield to their affectionate urgency,

closed his establishment, sold out, and went to make his home with his children. Then in another town, some forty miles from his former residence, he was thrown into a new field,—not of rest, as his children had hoped, but of activity and usefulness. Looking about him, he saw a population of twenty-five hundred or more, with all the usual church privileges to be sure, but without any one really in the spirit of Jesus to care for their souls. So in the faith of an ever-present Saviour, he girt about him his coat, put on his India-rubbers, filled his pockets with tracts, refreshed his spirit at the foot of the cross, and started out on foot and alone. With his staff in his hand, trembling with age, he went from house to house, here again, as he had done before in his former abode, until here again he had entered every habitation, and left there the impressive solemnity of his affectionate warnings and importunate supplications upon the ears and hearts of every soul.

In this instance he was not permitted to see the fruits of his work in a general revival of religion, as in the other. Not, however, because it did not occur, but because he was taken home to his mansion and to his Master above before the seed so abundantly sown by his hand had ripened into the

harvest. His last visit made, his last prayer offered, in the last house of the whole, he went home to his daughter's to rest for the night, to enter next day, as he purposed, upon a course of re-visiting such families as he thought his services most needed in.

But his work of going about like his Master to do good was done. He lived many weeks, but went abroad no more while he lived. It was the writer's privilege to see him in his room after this, but some while before his death. The interview will never be forgotten. The bowed and shaking form of the decrepit but noble old patriarch made an impression not to be effaced by time, or crowded out by the images of the multitude seen since, thronging the thoroughfare of life. But, if his form impressed, his words were burned in. Oh, how glowing ! how more than youthful, almost heavenly, in their vivacity and energy ! They were all life. Jesus had indeed given him *life* in another sense than the one usually conveyed by the word,—a life which only seemed the more intense as his frame wasted and chilled, and grew heavy with years.

“ Ah ! ” said he : “ for twenty years now I have thought it would be nothing to die but gain ; but I did not know. My peace was made. I had learn-

ed also that Jesus was my surety and trust for purity and spotlessness as well as for pardon. I was ready, all ready, and waiting ; and I thought that at the word, in a moment, when the summons should come, I could joyously strike tent, and away. But no : I find it very different, — not so easy as I supposed.”

“ Ah ! How is that, sir ? You are not afraid to die ? ”

“ No, not that ! Thank God, not that ! ”

“ What then, sir ? ”

“ O my brother ! it is not striking tent, as I supposed, — this dying is not. It is pulling down this old house rather piece by piece ; and as the old frame gives way, torn brace after brace and timber after timber apart, it is terrible. And yet even in this, thanks be to God ! my Saviour is with me. He does not forsake me, and his grace is sufficient for me.’ Sometimes the cry will rise up, ‘ If it be possible, let this cup pass from me. Nevertheless, again, always the cheerful words, ‘ Thy will, not mine, be done,’ well up after the others, and all is hushed and peaceful.” So this venerable man conversed, while I sat charmed at his feet.

Now, what was it gave him such a power to bring forth fruit in old age ?

Five thousand people visited after he was four-score years old, and twenty-five hundred more after he was fourscore and two. What was the power? I asked him. He told me. Let his words to me, as well as I can remember to repeat them, reveal his secret to all.

“I was converted young, in the place of my birth. For forty years I was a member of the church, and a Christian too, as I verily believe, without ever having been the means, so far as I know, of the conversion of one soul, and that, too, through all the prime and vigor of my youth and manhood,—from twenty to sixty. Sometimes, when I think of it, I am overwhelmed with grief and shame. But I knew no better. I lived as others in the Church did,—kept up all the duties of religion at home and in the Church; kept sabbath, prayed, read my Bible, went to the Lord’s table; fasted when fast-days were appointed, and sometimes when they were not; and often enjoyed the communion of the Spirit and the fellowship of Christians, and the adoption and heirship of a child of God, the Spirit witnessing with my spirit that God was my Father; thankful in prosperity, sustained in adversity, and comforted always by a good hope of glory; and yet, as I said, *never in all that forty years*, so far as I

know, the means of saving one soul." (And here tears stole down his furrowed cheeks, the silent witnesses to the sincerity of his deep-toned regrets ; and, as he proceeded, there was indescribable impressiveness in his manner : sweetness, solemnity, tenderness, made his words thrill the heart-strings like an angel voice.)

"At last, when I was sixty years old, God was pleased to visit the people of Utica, where I lived, in such power as I had never before seen. Hundreds and hundreds were converted, — some from amongst the most hardened and desperate of the people, and others of the most moral and regular. There was a great shaking, too, amongst Christians. Scores gave up hope, concluded they had been deceived, and came out and took the position of newly awakened sinners, inquiring what they should do to be saved. I myself was seized with conviction, — not that I was not a Christian, but that I was a useless cumberer of the Church ; a barren fig-tree in the garden of God ; worse, it seemed to me, than any unconverted sinner in the world. Forty years of the prime of my life spent in the Church and in the nominal service of God, and yet nothing done for the cause ; not one soul won to Jesus. Oh ! the thought was too bitter to bear.

It bowed me down as the sturdy oak bows under the power of the tornado. Sometimes it seemed as if it would kill me outright; and then, when I thought to make amends by a life devoted earnestly to doing good, then Satan taunted me with the idea that it would be a mockery to offer the decrepit and broken remnant of a misspent life to God, and ask him to use me in my old age to save others.”

“ But he could not keep me from making the offer of myself to the Lord. Now, however, the struggle did but just begin; for in my first attempt to benefit others, my own heart, or rather want of heart, was revealed to me; and in the next effort the conviction of my utter unfitness was deepened; and so on and on, until the weight of my burden was not so much my past barrenness as my present unfitness to do any thing more than I had done in the past.

“ Then came the temptation to stop, and say, ‘Ah! I am not fit to do any thing for God. I was not made for it; and, if I was, I have lived so long without using and improving my talent, that it has grown rusty,—too rusty ever to be used.’ Satan here, again, often taunted me, saying, ‘Too old to change! Fool to think of it!’ But he did not stop me. My

convictions were too deep, my burden too great: I could not stop. The thought of it was worse than the thought of death. And then something whispered hope to me; and I determined never to stop. Then I cried unto God, in my distress, to give me his Spirit, and strengthen me for his service. But I cannot tell you the hundredth part of my struggles and troubles. Resolutions proved vain, and cries for the Holy Spirit no better; until at last, one day, for the first time in my life, I saw that the work of making my heart right, and keeping it right for the work of the Lord, was Christ's, by his own presence, in the power of the Holy Ghost, not mine at all,—Christ's to save; mine to trust and to serve.

“ From that hour I left the Saviour's work in his hands to do, and looked to him to do it, in the fullest confidence that he would, rejoiced that it was in such good hands, so trustworthy, loving, and true; and I was not disappointed. From that hour I found it easy to wear the yoke and to bear the cross; and to the praise of God's own condescending love be it said, he has blessed me in his service, and prospered me in the work given me to do. Jesus has been with me every day now these twenty-two years; and every day I have done, in my im-

perfect way, just the work of the day, as my Saviour has laid it out for me. And one thing I can tell you, my brother, if I have been the instrument of good, it has been the Lord with me and the Lord within me who has done it, and not I. If the truth concerning Jesus has been in me a well of water springing up into eternal life, and a fountain from which streams of life have flowed forth, I have been no more than the earthen pitcher which carries the water, or the iron pipe which conducts it. The power is of God. To God be all the glory! He alone is worthy to receive honor and power and might and dominion ; and he alone shall have it for ever and ever, Amen."

---

Such was the story of this aged disciple, ten times over more touching and impressive from his trembling lips and sunlit, tear-bedewed face, and speaking eyes, than from the cold pen that writes it.

As he ceased, reflections and questions came crowding up ; but a moment only was left before the car-whistle must be obeyed, and the venerable man left to the quiet and peace of solitary but blessed waiting for his summons in turn.

Some word was dropped about it ; and the old man's thoughts flew onward and upward. " Ah,

yes!" said he, "this is my dépôt: I have come to it at last. Here I am, and here I wait, how long my Father in heaven only knows; but not long. The bell will soon ring: the rush and roar of the train will soon be heard, — the sound of invisible pinions. The summons will be given, not in the shrill voice of the steam-whistle, but in the voice of angel song; or, sweeter still, in the voice of him whose words are as the sound of many waters, and as the sound of tens of thousands of harpers, harping with their harps. Ah, I long to hear it! I long to see my Redeemer! I long to be with him where he is, and behold his glory!"

Oh, what a lustre, as of heaven reflected, shone in his face! Within myself I said, "Happy, happy, happy man! Thou indeed hast found not the fabled, but the true fountain of life! Thou hast stooped and drank of its waters, and eternal youth is thine!" I could almost, without qualification, have applied to him the prophetic address to the Messiah, then yet to come, made by the Psalmist hundreds of years before his coming, "From the womb of the morning thou hast the dew of thy youth;" so youthful was the spirit, so full of the freshness of hope and the vivacity of joy, that still lingered and clung to the old tenement of clay.

To me he seemed like a young and beautiful bride, brought by her beloved and loving spouse into an old mansion, crumbling into dust, and ready to tumble before the first gust that should come, but brought there only to wait until the new and noble mansion, built and furnished by the hand of provident love, should be ready to receive her, and she ready by contrast to appreciate it, when the time for "*flitting*" should come.

But that which impressed itself most deeply of all was the contrast between the forty years of barrenness,—the forty best years of his life, from twenty to sixty,—and the twenty-two years, the two last years above all, of such noble fruitage to God. Forty years without the known conversion of one single soul from his influence, and the two years after he was eighty hundreds converted. Ah! here was a contrast to be pondered well by one like me.

And the cause of it too. Faith,—the faith which accepted the command "*Go ye!*” that emphatic first clause of the great commission,—"*Go ye!*” and obeyed it. And the faith which accepted also the promise in both aspects, the present and the future,—"*Lo! I am with you always;*” and "*Lo! thou shalt be with me where I am, to behold my glory.*”

His was the faith already spoken of before, — the faith which gives all and takes all, and therefore has all, and all in Christ ; whom, having, there is nothing more it can ask.

In parting with the venerable brother beloved and father revered, one word was dropped to try him as to the source of his complacency, whether it was in himself or in Christ. May it be forgiven if even in the slightest shade of appearance it was wanting either in sincerity or respect !

Grasping his hand with the warmth of true admiration and love (he returned it with interest), I said, “ Well, father, I must leave you to wait here in your dépôt for the celestial train that will take you home to glory, and go myself to meet the earthly train that carries me back to my field of toil. You are all ready and waiting.” This was said in the deepest sincerity ; and the response was, “ Yes, thank God ! all ready, — ready, and longing for the summons.”

“ You have done so much for the Master and his cause, and experienced so much, that you will not be ashamed to meet him, and be ushered into the presence of the Father and of the holy angels ? ”

Looking me earnestly in the face, while a shade of sadness and surprise came over the brightness of

his countenance, he grasped my hand, and pressed it more warmly than ever; and then, placing it between his two, as if to impress the truth upon me with a double power of pathos, he answered,—

“No, no, my son, not that! *not THAT!* All I have done is nothing, all I have experienced nothing. I am nothing. My righteousness is as filthy rags,—at best no better than the torn, tattered, defiled, crossed, condemned notes of a broken bank. It would be an insult to offer it. It would be madness to trust to it. No! no! *no!* my son! thank God, I have a better hope! Jesus is mine, and I am his; and that is enough. He who has been with me through every trial in life will be with me in death. His grace will suffice. I shall not be ashamed to meet him; for he has bought me with his blood, and sealed me by his Spirit. And I shall no' be ashamed to go into the presence of his Father and my Father; for he will change me into his own heavenly image of spotless glory, and, being like him, I shall be like all who are his. Jesus is all in all. Good-by. May Jesus go with you, and be with you evermore!”

So we parted.

## CHAPTER IV.

### SOUL-SATISFYING POWER.

“Who shall deliver me from the body of this death ? I thank God, through Jesus Christ our Lord.”

THERE are Christians of two classes in the world, not to mention others at present, both fond of the apostolic saying placed as a motto above, but very different in experience and position.

They of the one class repeat only the first part of the text,—the question,—leaving off the answer to it. That gives the key to their experience. They of the other class repeat both question and answer with intelligent zest. Those of the first class have come to the full and painful understanding of sin dwelling in them as a body of death. Chained to them as a Roman soldier was chained for years to the apostle Paul, and as dead bodies have been chained to living men. They have come to feel the bondage of sin ; but they have not yet come to know the joys of deliverance, and the sweet liberty of the children of God.

Not that they are not Christians. Not that they have never been converted to God. They have been truly converted, or the name Christian would be a misnomer for them. But they have learned only that their sins are forgiven through faith in the atonement of Jesus. They have not yet learned that Jesus, through faith in his name, is the Deliverer from the power of sin, as well as from its penalty. They believe in the blood of Jesus as their sacrifice for sin ; but they are struggling by *resolution*, with Jesus to aid it — it may be — to free them from the bondage of sin.

Perhaps they have come along so far as to see and feel that resolution, even in the strength of Christ, is a poor deliverer, — that it fails ever and anon. And yet they see nothing better ; and so they cry out, “ Who shall deliver me from the body of this death ? ”

And there they stop. There their experience stops. So far they have come, but no farther. While they of the second class referred to ask the question, indeed, “ Who shall deliver me from the body of this death ? ” but answer it in the same breath by finishing the quotation, in the apostle’s exulting words, “ I thank God, through Jesus Christ our Lord.”

They have learned that there is deliverance now here in this life through faith in Jesus ; while the others sigh and groan in their bondage as if there was no deliverance this side the grave. They have learned experimentally : they know that Jesus Christ our Lord, through faith in his name, does actually deliver the trusting soul from the cruel bondage of its chains under sin, now in this present time ; while the others have learned, not that Jesus does deliver, but that their own resolutions in Jesus' name do not deliver them ; and, not knowing that Jesus can do it, they turn with a sigh toward death as their deliverer from the power of this death, as if death was the sanctifier or the sanctification of the children of God.

They of the one class, if asked for the truest and most graphic delineation of the Christian's condition in life here in this world of temptation and sin, will point to the seventh chapter of Romans, and say, " There you have it. That, of all others, describes our state and our struggles here below, — a law in our members warring with the law in our minds. We see the right, but do the wrong. We would do good, but evil is present with us. We resolve, but soon, alas ! sin overcomes us. Then we resolve, no more in our own strength, but now in

the strength of the Lord. And yet, notwithstanding this fortifying of resolution by acknowledging its weakness, and looking to Christ for aid to keep it from breaking, — alas ! it is soon broken, all the same as before.”

They of the other class, if asked for the inspired symbol of their condition, would point us to the eighth chapter of Romans, and say, “There you have it. Once, indeed, we were in the seventh ; but thanks be to God, through our Lord Jesus Christ, who has given us deliverance from the body of death, we have now found our way out of the bondage of the seventh, into the sweet liberty of the eighth. The chain is broken by the power of Christ. We are freed from the dead body of sin. We are now linked by the three-fold cords of faith, hope, and love, to the living Saviour as our Deliverer from present corruption, and from all the power of sin.

“The dead body is dropped. The living Jesus sweet Jesus, precious Jesus, gracious Saviour, constant Friend, mighty Deliverer, has taken its place, — ever with us.

“Once, indeed, we were in the seventh, but then we were at best only as servants in our own Father’s house ; but now we have, through faith in Christ,

received the spirit of adoption, and have become, in the fullest and happiest sense, sons and daughters of the Lord God Almighty. Then we feared before him as servants in presence of a master ; but now we dwell in love with him as children with an affectionate Father, and as the bride with a loving bridegroom.

“ Our bondage is gone, freedom has come, our sighs have given place to joys, our fears to hopes, our vain struggles to a sweet confidence in the strong arm and loving heart of Jesus.”

Now, how shall this contrast be made more striking ?

The grand difference between the two classes is, that the one has, and the other has not, found Jesus as a present Saviour from the present power of sin. The one still sighs in the bondage of the sad and sorrowful problem, “ Who shall deliver me from the body of this death ? ”

While the other now exults in its blessed solution, giving thanks to God for triumphant deliverance already wrought, through faith in our Lord Jesus Christ.

This — but this also involves another grand difference, which must not be overlooked in the contrast.

They of the one class have a Saviour in Jesus, it is true ; but he is a Saviour afar off, — up in heaven, as they think of him, and not with them now here upon earth. While they of the other class have Jesus ever with them, a very present help in every time of need, a Friend which sticketh closer than a brother.

#### THE CRIPPLE.

A poor youth came to the shores of America from Old England a few years ago, bringing with him only the prayers of a devoted mother whom he left in the home of his birth.

His faith stood then only in the teachings of his mother. The living faith, which is the vital union between Jesus and the soul, he had not.

Falling in company with Universalists on his way westward from New York, his traditional faith was soon shaken from its sandy foundation ; and then the legitimate fruits of his new notions about universal salvation were quick to ripen, and most abundant in fruitage, though, alas ! their fruits were not very fair to the eye, nor very sweet to the taste.

Bitterly did he rue it afterwards.

He fell into loose habits and loose company. The

sabbath was turned into a play-day or a work-day, as best suited to his pleasure or his purse ; and vice ceased to be contraband even. His feet were on slippery steeps, and swiftly sliding, when suddenly the Lord arrested him by a casualty from which he was saved alive by a singular — miracle, shall I say ? Almost a miracle it certainly was.

At work on a frame then in course of erection, his foot slipped, he tottered, — reeled, — fell. He was at work on the second story, and falling he was caught by a joist below. He fell backwards, and the small of his back came upon the timber. He was taken up alive, but with little hope of his living a single hour.

His agony was awful ; and, as he recovered from the first stunning effects of his fall, his returning sensibilities seemed more and more alive to suffering every moment.

Nothing relieved him. The severity of his pain constantly grew greater for many hours. At last, in the madness of despair, he sent for a quantity of whiskey, and drank enough, as he hoped, to drown his suffering, and let him die in insensibility ; but it failed to intoxicate. Strangely enough, it gave the relief which all the physician's medicines

and skill had failed to give, and he began to recover.

With the thought of recovery came also a review of his past life. Remembrances of his home and his mother came upon him; and now his life of dissipation, with the opiate of Universalism, which had lulled his fears of God and eternity, was to him like a dream when one awaketh. He felt it to be all wrong, all false. He saw his delusion, and most bitterly lamented his folly and sin.

Weary nights and days he prayed and struggled for peace and pardon. Sleep seldom visited his eyes. Fears were his daily food. His cries prevented the dawn of the morning. His sins grew heavy, — a load too great to be borne.

At last one night, overborne with weariness, he fell into a troubled sleep, and in his sleep he dreamed.

He thought he had fallen into a ditch, not very deep. It seemed to him at first easy to make his escape; but, when he attempted it, he sunk down deeper and deeper with each successive struggle, until at last he found himself sinking in the mire over his head, and just about to be drowned in the filthy waters of that horrible place.

Just then, lifting up his eyes, he saw stooping

over him the bending form of a strong man, with his hand outstretched to save.

“Oh that he would save me!” thought the young man ; and he ceased to struggle to save himself. Then the hand of the rescuer grasped him firmly, and lifted him easily out of the mire, and placed him upon the bank of the ditch ; and in a moment he had stripped him, washed him, and clothed him anew,—and just then the troubled dreamer awoke from his sleep.

“Ah!” said he to himself, “I see! I see! I can never save myself: all my struggles are in vain, and worse than in vain. I do but sink deeper and deeper. Jesus must save, or I must perish.”

And Jesus did save. His feet were taken from the horrible pit and the miry clay. He was washed and clothed, and made happy in a sense of sin forgiven, and the hope of heaven.

His spirits rose, and his health returned,—that is to say, the health of his body, from the waist upward. From the small of his back downward he was paralyzed, and shrivelled away. From his waist upward he grew fat and fair.

He applied himself to sewing for employment and for a living, and soon acquired skill to earn a

fair maintenance, with something to give to the poor and to the treasury of the Lord.

He was happy, until, by and by, thoughts of his desolation began to grow upon him. Others God had set in families ; to him this was denied. None would ever love him as he longed to be loved. He should never have wife or children bound to him by the tender bond of matrimonial or filial affection. His heart yearned for the endearments which he felt in his soul he was created to enjoy. And, as the certainty pressed upon him that he could never enjoy them, his heart sunk within him, and seemed to be withering away like his limbs.

“Alas !” he thought, “must it be so ? Yes, it must indeed. None can ever love me as the bride loves her husband. I can never have one to love and cherish, as the bridegroom loves and cherishes the chosen companion of his life.”

Again he became intensely wretched. His troubled soul denied him the embrace of even “tired nature’s sweet restorer, balmy sleep,” until at last, in sheer exhaustion, he fell into wakeful slumbers, and dreamed again as before. In his dream he seemed to be entangled in logs and trees lying criss-cross over the ground in utter confusion, as they are sometimes found in our forests, where the hur-

ricane has done its work, and made what is called a windfall,—no tree left standing, but all blown down, one over the other, in all conceivable positions.

In the distance, he saw Jesus standing, and at once began struggling to make his way over the logs to the Master, but could not. He was foiled in every attempt, and at last gave up in despair; and then, looking up, there was Jesus standing with outstretched arms before him. And oh, so lovely and so loving! The Saviour clasped him in his arms, and spoke words of endearment, assuring him that he would be ever with him; would never forsake him, but love him freely, as the bridegroom loves the bride, and cherish him as his beloved forever.

He awoke, and behold it was a dream, and yet not all a dream. Thenceforth the longing of his soul for one to love him, and be beloved, was satisfied. Evermore Jesus was with him, the bridegroom of his heart.

#### THE INQUIRER AND HER WISH.

There came to a little meeting of those who had already learned the secret of living in the faith of an ever-present Saviour, and of those who were

desirous of hearing about it, a very lovely woman, a wife and a mother; a Christian for many years, and yet by no means satisfied with her state and condition.

But let her tell her own story. The opportunity was given: it was in the parlor of one of their number, and ladies only were present. She spoke with a pathos that touched every heart, — “ I have been many years a Christian: I would not give up my hope of heaven for a world. It is founded upon the precious blood of the Son of God. I have committed my soul to him; and I believe he will not forsake me in the hour of death, or condemn me at the judgment. And sometimes I feel him very near to me; and then I am very happy. No tongue can tell how sweet my peace is at such times: it passes all understanding. But then again my heart wanders from him; and I try to get back to him. I pray, and repent of my wanderings, and resolve to keep my heart more diligently; and promise the Lord if he will only restore me I never will wander again; but, alas for me! too often all my resolutions and promises and cries and struggles are vain; and I am forced to give up, and live on, conscious that I am left by the Saviour: so that I could repeat, with some sense of its bitterness, the

agonized cry of the dying Redeemer himself, in the hour of his darkness, “Eloi, Eloi, lama sabachthani! My God, my God, why hast thou forsaken me.”

“Now I have come here to learn from you, dear friends, if you will teach me, how to live so as to have my Saviour ever with me.

“I am like a wife who tenderly loves her husband, and longs for his society, and would fain make his home so agreeable to him that he would never leave it for the club or the theatre or the opera or a party or any other place, however fascinating, but who, for want of wisdom or skill, so fails as ever and anon to be forsaken by him for a time, and for times that seem wearisome and long to her, and who is utterly at a loss how to change her own course so as to win and secure the constant presence of her husband at home.

“Once I had a father,—noble man, he is now reaping in heaven the reward in glory of a life of singular devotion to Jesus upon earth. He was a wonder to me. He seemed to have the presence of Jesus from morning till night, and from year’s end to year’s end, always from my earliest recollections. I do not remember ever to have heard him make the complaint made by so many, and, alas!

made so often by me, of the absence of Jesus. His face kindled up in a moment at the mention of Jesus; and all his prayers and all his words and ways showed that he was full in the faith of that assurance, ‘Lo! I am with you alway, to the end of the world.’

“My case was so different that I often wondered at it.

“One day, shortly before he took his triumphant departure to heaven,—I was then about eighteen,—I asked him, saying, ‘Father, how is it? I frequently wander away from my Saviour, and find it hard to return. You seem always to have him present with you. Do you never get away from him?’

“‘Never, my dear child, *never*,—never so but what I can get back in one minute.’

“I shall never forget his words or his looks; and I have come now to meet you here, and learn, if I may, how to live always in the faith of the presence of Jesus, as my beloved father did.”

This secret of living in the faith of an ever-present Saviour—loving, tender, watchful, faithful—is the secret learned by those of the eighth chapter class; and this is the secret of their zest in repeating the triumphant answer to the sad question, “Who

shall deliver me from the body of this death? *I thank God, through Jesus Christ our Lord.*"

And this is the secret which they of the class of the seventh chapter have not learned; and therefore it is that they still sigh in their bondage, and groan under the weight of the body of death.

It is quite remarkable, however, that, while these last point to the seventh of Romans as the exposition of their state and condition, they always clip this graphic chapter at both ends, to make it suit their experience. It opens with the beautiful representation of the matrimonial relation as that between Christ and his followers, and closes with the exultant note of deliverance from the very state of bondage to which these sighing ones point as their own.

A moment's thought should make them see, that they are not honoring the Bridegroom Deliverer when they point to this hopeless bondage, — this struggling, sighing, groaning condition; this slavery to sin; this wedded state with a body of death as the bridegroom, — as the state and condition to which he has introduced them. A poor bridegroom surely he must be, who holds his bride as a slave, sighing and groaning for liberty, and crying out,

“Who shall deliver me from the body of this death !”

And a poor bride must she be, whose heart goes abroad for its pleasures, away from the embraces of her groom,— so fascinated by the contraband delights of the world, that, even when she would be true to her home and her spouse, she is always haunted by thoughts and desires after others !

Perhaps there is no more striking example of the contrast between the two classes than that which is presented in the Bible between the two states of the apostles themselves, before and after the Pentecostal baptism.

Like the twelve found at Ephesus by the apostle Paul, if the question had been asked them before the day of Pentecost, “Have ye received the Holy Ghost since ye believed ?” the appropriate answer would have been : “We have not so much as heard whether there be any Holy Ghost.” And like Apollos, before he was taken by Aquila and Priscilla, and instructed into the way of the Lord more perfectly, they had as yet only the baptism of *metanoia*, conversion,— a change of heart,— and not yet a heart filled with the faith of a present Saviour, wrought in them by an indwelling Holy Ghost.

Those two disciples, on their way to Emmaus, oh, how pensive! how sad and sorrowful in the thought of a Saviour absent from them! They thought it should have been he that would have delivered Israel. But, alas! he was dead, he was gone; and Israel was not delivered: a Saviour passed away, mighty in word and deed, but gone not with them.

Oh, how different from Pentecost onward! — a Saviour ever with them, mighty in word and deed, and always present; always directing them where to go; always, in every moment of trial, putting words into their hearts which all their adversaries could not gainsay nor resist; always, in every temptation, making a way of escape; always hearing their cries unto him; always giving power to their words, spoken in weakness; always gladdening their hearts, even in dungeons and in the stocks, and in the fires and under the scourge.

Paul and Silas, with their bodies lacerated, bloody, sore, and stiff in their gore, from the terrible scourge laid upon them each forty strokes, save one, thrust into the inner prison, and their feet made fast in the stocks, were yet happier there in their prayers and praises to a present Saviour, than the eleven were in their liberty and in their safety, with all

the assurance that Jesus was risen from the dead, which their own eyes, from seeing him, and their own hands, from feeling the print of the nails and the print of the spear, could give them, while yet their faith was not sufficient to see and feel and know that he was present with them in invisible reality and power.

To know that Jesus is with us, and that he will keep us by his own power, and wash us in his own blood, and lead us by his own hand, and uphold us from falling, or lift us when fallen, and watch over us day and night, — our Shield, our Friend, our Shepherd and King, our God and Saviour, — oh, this is the crowning happiness of the Christian's heart and the Christian's life in this the house of his pilgrimage ! Give me rather to stand with the three in the furnace seven times heated, and the Son of Man with me there ; or with Daniel in the den of lions, and Jesus with me there, — yea, a thousand times rather, than to recline or walk or feast in the palace of a king, if the King of kings be not with me there !

From this contrast of the two states and stages of experience, as they affect the Christian in his own heart and life, — giving to his course the cast of sadness and sighing under bondage in the one

case, and of exultant joys in the glorious liberty of conscious deliverance in the other,—we must now pass to these things as they affect the Christian in the power of his usefulness as a soldier of the cross, and as a worker together with God in the spread of his gospel. But this must form the subject of another chapter.

## CHAPTER V.

### OVERCOMING POWER.

Too many learn how to live just when they come to die.

The great principles which give men peace in the hour of death would have given them power, had they known them, throughout their lives.

These great principles have been the possession of the few in the past, as the joy of their pathway and the power of usefulness in their lives: while the many ten thousands of Israel have waited until driven to them by the stern realities of eternity at hand; and then, with Dr. Payson and Gov. Duncan, they have poured into the ears of God and man the singularly commingled notes of eesthetic delight in their new-made discoveries of the wonders of God's wisdom and grace in the plan of salvation, and of regret that these discoveries had not been made by them with the rising, instead of the setting sun of their Christian course.

The experience in question is in truth the whole-

hearted reception of the true principles of a conquering Christian life. It is learning to live as an overcomer, not simply to die a triumphant death. A few examples from life will best illustrate this.

It happened to the writer to become personally acquainted and associated with one whose life deserves to be sketched by the pen of a Legh Richmond or a Hannah More, and placed side by side with "The Dairyman's Daughter" and "The Shepherd of Salisbury Plain" in every household of the world.

#### THE MINER OF POTOSI

We met first of all and repeatedly at the cabin of a woman who opened her doors to a prayer-meeting from week to week on Tuesday evening.

At this proseuchia (prayer-place), — as yet there was no synagogue (church) in the Hollow, as it was called, — the miner had long been wont to meet a fellow-disciple, and sometimes two, or even three, to pour out their hearts before God, and hold up the standard of the cross amidst the surrounding darkness.

It seems that Satan had his seat there ; and, when the disciples of Jesus came there, he stoutly withstood them, as in days of old. It was first called Snake Hollow, from the circumstance of finding a

snake in the cavern where the lead ore was first discovered ; and for years the trail of the serpent seemed to be upon every thing. The name was afterwards changed to Potosi ; and the new name, suggestive of mineral wealth, was not without its significance as to spiritual riches. The pearl of great price was there found by not a few. Pearls and diamonds also were there polished into rare brilliance and beauty for the Master's crown, in the day when he shall make up his jewels.

The first herald of the gospel who was known to pass through the winding street down the Hollow was followed by certain lewd fellows of the baser sort, bearing rule there at the time, with empty whiskey barrels. Loose stones were put in at the bung for the noise they would make. They rolled the barrels rapidly on, up to the very heels of the minister's horse, with hootings and howlings, if possible to frighten the horse, and make him run with his rider, and throw him. But both horse and rider were too cool for their assailants. They made their way in safety out of the place.

The next minister — fared better — shall I say ? Hardly. He sent an appointment before ; and in due time, following his appointment, he went on

for its fulfilment. The place selected was a vacant log-cabin, and his pulpit the clay hearth at one end of the cabin, under the open hole in the roof; which, when a fire was kindled on the hearth, served as a chimney of escape for the smoke as it rose. There on the hearth the preacher took his stand; while before him a dozen or twenty men were seated on boards across stones, and upon boxes and nail-kegs, butter-firkins and other *extempore* affairs, common to such places and times.

He had not gone far in his service, however, before strange sounds were heard over his head, — a terrible thumping, as of men's hands striking hard upon a table, — a sort of table-rapping above, and oaths the loudest and vilest imaginable, showing the spirits not to be disembodied at least. Looking up, what should be seen there but these same lewd fellows of the whiskey-barrel affair seated around the hole in the roof, with a board laid across from knee to knee, with their feet dangling below, playing cards. He went on, however, in spite of it, to the end; and the worship of God triumphed over the attempts at disturbance.

An occasional exercise of the sabbath there, was this: In the morning they gathered in force, a hundred or two hundred strong, at the head of

the Hollow, organized in mock-Indian, military order, with one of themselves as a chieftain in command ; and, after copious refreshings of whiskey, they marched in single file,— a fiddle solo ahead for their band,— with yells *à la* Indian, making the bluffs reverberate on either side of the Hollow, down the whole length of the winding way, stopping to refresh and dance, and screech at each of the many drinking-places by the street-side. God had better things, however, in store for them. Amongst others, and one of the best, the Lord sent our miner there to pitch tent and delve both for the lead ore in the earth and for the unfading and unfailing treasures above. One of the early standard-bearers, he, with the consent and to the delight of the good woman at whose house we first met, planted the standard at her house, and gave his colors to the breeze in sight of all in the place. By and by the place filled up, even to overflowing. Then other cabins were open on other evenings of the week. Then a long, log-store was rented, and fitted up as a church. Then a church was built. So the proseuchia grew at last into a synagogue ; and many will date their conversion to God at that Bethel in the mines.

We met afterward at his own house, or cabin,

— for cabin it was, — one room, with a loft reached by a ladder in one corner ; a chest serving the purpose of bureau and sofa between meals, and settee at the table ; a bed in each of the two corners farthest from the hearth ; two or three stools, a few pots, skillets, crocks and dishes, and a looking-glass, comprising the furniture. He was tall and manly, graceful and dignified, accustomed to refinement and good society.

He had previously told me, that he was reared in Old Virginia, in the ease and affluence of heirship to a plantation and servants, and had left there, for conscience' sake, with his servants, to provide for them, and set them free in a free State.

That he had then embarked what had remained to him in merchandise, in a promiscuous credit-trade in the prairie-land of the north-west, and there had lost almost every thing through failure of debtor after debtor to pay him their dues ; that he had followed one of the largest of these to the mines, hoping there, — by patient waiting, in the presence of his debtor, the turn of the wheel, — that he might some time realize the fair promises the debtor was abundant in making ; and that there, little by little, all he had left had gone to feed and clothe himself and his family ; until now, stripped

of all, he was dependent upon the daily earnings of his own naked hands, delving with spade and pick for ore in the earth, for the daily support of his wife and little ones.

But the cheerful tone and happy face of the man, as he told the tale of his losses, could not but strike one as wonderful.

Meeting him at his cabin, he welcomed me heartily, gave me a stool, took my hat, and urged me to stay. After the warm greetings were over, I asked him how many children he had. Looking fondly upon the three little girls and one little boy gathered at his knees and mine, he answered, —

“ Five, — four here, as you see, and,” looking up with an expression which seemed to have borrowed both its peace and its joy from heaven above, “ one there.”

Ah ! there spoke out the faith, with its telescope turned heavenward, — the very substance of things hoped for !

And then I saw the power which sustained him so joyously in his privations and toils and trials here upon earth.

A cabin could well serve him, as a tent served the patriarchs of old ; for his eye was fixed upon a house not made with hands, eternal in the heavens.

But this was not all. We met often afterwards, and always with pleasure and profit to me ; once in particular, when his words gave me an insight into his faith in its other aspect, as the evidence of things present, not seen.

A missionary excursion was suggested, requiring a journey of eighty miles in all, and an absence of several days from our homes. The miner was always ready for every good word and work ; and his excellent wife, whose faith was as strong and whose heart was as warm as her husband's, was always ready to consent to his absence when the service of the Master seemed to require it.

Calling at his cabin to consult him, his good wife directed me to his diggings, — a mile or so over the hills. There was a little snow on the ground ; and I traced his path until I found him : but I should have never known him by his looks. Always before when I had seen him, it was in dress of former days, — a little rusty as to fashion, but really rich and genteel, and very becoming to his large and graceful person ; but now he was in miner's garb, covered with red clay from the crown of his slouched hat to the sole of his feet, — face, hands, clothes, and all, — a red-clay man in appearance. And, as I came up to the heap of earth thrown up from the

hole where he was digging, and looked down upon the planter-merchant in his miner's disguise, I could not believe it was him, although I looked down full into his upturned face. "Ah, my friend!" I exclaimed, "is this you?"

He caught all that was in my heart in the tone of wonder with which the question was asked; but, instead of being saddened by the thought of his poverty and toil, he was kindled into joy at the thought of Him who, in his wisdom, had permitted it all: and, with an expression which made the very clay on his face radiant with the peace of God, he in turn exclaimed, pointing upward,—

"'Tis He appoints our daily lot; and he does all things well."

There spoke out the faith which realizes a very present God, in all his wisdom, power, and love, working all things together for good to them that love him,— the called according to his purpose.

Like Paul and Silas in prison, thrust into the innermost dungeon, fast in the stocks, lacerated with stripes, and covered with blood, yet singing praises to God spite of all, our miner was not only sustained from sinking into despondency and despair, but made more joyous than he had ever been

in the sunniest hours of his youth and in the brightest days of his highest prosperity.

Another illustration of overcoming power will be found in the following account:—

#### THE JUDGE AND THE POOR AFRICAN WOMAN.

In one of the populous and beautiful towns on the banks of *La Belle Riviere*, the Ohio, there dwelt, and for aught I know dwells now, a just judge,—honorable in life as well as in title,—and also a poor lone African woman, long since gone to her crown and her throne in the kingdom above. She was queenly in the power and beauty of her spiritual progress, though poor as poverty could make her in this world's goods here upon earth; but she is now doubtless queenly in position and external adorning as well as in heart,—transformed and transfigured in the presence of the glorious Saviour in heaven, whom she loved so dearly and trusted so fully upon earth.

The judge was rich, and highly esteemed. He dwelt in a mansion, not so fine as to repel, not so splendid as to make him the envy of the foolish, large enough to be the social centre of the town, and plain enough to make every one feel it a home;

and his heart was in keeping with his house,—large and open.

The poor African woman lived in a cabin on an alley, all alone, without chick or child, kith or kin.

Her own hands ministered amply to her own wants while she had health; and at home or abroad, at work by the day, she often earned that which found its way to India, or Africa perhaps, in the spread of the gospel. Her home, though poor and small, was always neat and tidy. She belonged to the church of which the judge was an officer, and often sat down with him at the table of the Lord, in the house of the Lord, as she will again, oh, how joyously! at the feast of the Bridegroom in the palace of the King; but it so happened that they had never had free conversation together about the things of the kingdom. He respected her. She venerated him. At last she received a severe injury, from which she never recovered, and for many weary months before her death was dependent and helpless, alone, and bed-ridden.

During this time, the judge's ample table and abundant wardrobe had contributed its full share to the comforts of the poor woman. Never a day but she was remembered. But for a long time, for one reason and another, he put off from time to

time a personal visit, which yet he fully purposed in his heart to make her ; until at last, one day, as he thought of the cheeriness of his own pleasant home, the thought of the contrast between this and the loneliness and desolation of the poor woman's cabin came into his mind : and, while it heightened his gratitude for the goodness of God to him, it filled him with sadness and sympathy for her.

“ Who can tell but I may cheer her a little, and perhaps by a little timely sympathy save her from repining at her hard lot ? Possibly, too, I may be able to throw some light upon the rugged pathway along which she is going to the kingdom ? ”

The judge loved to do good ; it was a great luxury to him : so, taking a well-filled basket, and making sure that purse as well as scrip was stored with convenient small change, he sallied forth, to visit the poor woman.

As the door opened, he was struck with the air of neatness in the cabin. If she was bed-ridden, some kind hand supplied the place of hers. Every thing was in order, swept and garnished, neat as a pin. “ Not so desolate after all,” thought he.

But again, as the judge looked around, and contrasted the social joys of his own ample mansion, —

where the voice of children and of music, as well as the presence of books and friends, made all cheerful and happy, — with the cheerless solitude of the poor woman, alone here from morning till night and from night till morning, only as one or another called out of kindness, to keep her from suffering, his heart filled again with sadness and sympathy.

Seating himself on the stool at the side of the poor woman's cot, he began speaking to her in words of condolence, —

“ It must be hard for you, Nancy, to be shut up here alone so many days and weeks ? ”

“ Oh, no ! thank God ! massa judge, the good Lord keeps me from feelin' bad. I'se happy now as ever I was in all my days.”

“ But, Nancy, lying here from morning till night and from night till morning, all alone, and racked with pain, dependent upon others for every thing, do you not get tired and down-hearted, and think your lot a hard one to bear ? ”

“ Well, I'se 'pendent on others, dat's sure, 'deed I is ; an' I was allers used to have something to give to de poor, an' to de missionary too, an' to de minister. But, den, I'se no poorer dan my good Lord was when he was here in de worl' ; and I'se nebber suffer half so much yet as he suffer for me on de

cross. I'se bery happy when I tink of dese tings."

"But, Nancy, you are all alone here?"

"Yes, massa, I'se all alone, dat's true; but den Jesus is here, too, all de time. I'm nebber alone, nohow; and he's good company."

"But, Nancy, how do you feel when you think about death? What if you should die here all alone some night?"

"O massa judge! I 'spect to. I 'spect nothing else but jes' to go off all alone here some night, as you say, or some day; but it's all one, night or day, to poor Nancy. And den, massa, I 'spec' I'll not go all alone, arter all; for Jesus says, in de blessed book, 'I'll come an' take you to myself, dat where I am, dare you may be also:' an' I believe him. I'se not afraid to die alone."

"But, Nancy, sometimes when *I* think of dying, *I* am filled with trouble. I think how bad I am, what a sinner, and how unfit for heaven; and I think now, What if I should die suddenly, just as I am,—what would become of me? Are you not afraid to die and go into the presence of a holy God?"

"Oh, no! massa, 'deed I'se not."

"Why not, Nancy?"

“ O massa ! I was 'fraid, bery much. When I was fust injer, I see I mus' die ; an' I thought how can such a sinner as I is ebber go into such a holy place as de New Jerusalem is ? An' I was miseble, oh, I was miseble, 'deed, sure ! But den, by an' by, after a while, I jis thought I mus' trus' myself to de blessed Jesus to make me ready for de kingdom jis as I did to forgib all my sins. An' so I foun' res' for my poor soul in Jesus ; an' sen dat time I feel somehow all better. I know now he will make me all ready, pure an' white for de New Jerusalem above. An' now I love to think about de time when I shall come to 'pear befo' the Father's throne, wid him in glory, all starry, spangly white.”

For a moment the judge sat in silence, admiring the power of grace, not yet himself deeply affected by the light reflected from this star in disguise. A little pressure more was required, another chafing question, to bring out the ray destined to pierce his own soul.

“ Well, Nancy, one thing more let me ask you : do you never complain ? ”

“ Complain ? Oh ! now, massa judge, complain, do you say, massa ? Why, massa ! who should such a one as I is complain ob ? The Good Lor', he

knows bes' what's bes' for poor Nancy ! *His will be done !*"

Nancy said this in tones of the deepest sincerity, and a little more. There was just a shade of wonder at the question, as much as to say, "What, you an officer in the church, and a man of education,—a judge,—and yet think that a poor creature like me might complain of the dealings of a merciful God and Saviour like mine !"

The arrow took effect. The judge bowed his head in silence a moment, and then rose and bade Nancy good-by without the word of consolation and prayer which he fully purposed when he went into the cabin.

All the way home he kept saying to himself, " Well, I never yet said, ' His will be done ' in that way. I never felt it. Alone, poor, helpless, bedrid, dependent, miserable in body, and yet happy as an angel ! Ah ! there is a power there I never felt. But I must feel it ; and, God helping me, I will. Not afraid to die ! trusting Jesus to purify her from all sin, and present her spotless before God ; waiting joyously his summons,—O blessed faith ! I must know more of this ; and I will."

Two weeks, night and day, the arrow rankled, rankled, rankled. His pain increased. Sleep for-

sook him ; and his family became alarmed. He said nothing, but often groaned in spirit, and sighed deeply. Sometimes the tears were seen to steal down his manly cheeks. All wondered ; and all waited to hear what had come over the strong mind and manly heart of the judge.

At last, one day, while he was bowed before God, he felt in his heart, “ Thy will be done.” The storm-tossed sea of his soul was suddenly calmed ; and peace filled his heart,— peace as a river. Now he, too, could trust Jesus to make for him his pathway on earth, and fit him for heaven, and take him to it whenever and from whatever place it might please him.

It was the beginning of a new life for him,— a change quite as great as at the time of his conversion, and, as it has proved, the beginning of blessed things for his own family and church and town and for the cause of Christ generally. Consistent and steadfast before, he has been a burning and a shining light, letting his light shine far and near, ever since.

He went in the fulness of wealth and education and influence and honor to the poor, lone, lorn African woman, to do her good, if he might, with either counsel or food or clothing or money. This

was the full purpose and prayer of his heart; and yet, while he gave nothing to her, he received from her what all his wealth could not purchase or all his wisdom devise.

She, poor body! had nothing to give, nor so much as even dreamed of giving aught to anybody. And yet, without a thought of it, she did give to the rich and honorable judge what was worth more to him than the wealth and honors of all the world.

And what does this illustrate to us? What but the power of spirituality? what but the power which, poured upon the few illiterate fishermen of Galilee in the Pentecostal baptism, fitted them for the reformation of the world almost in a single generation? what but the very power now needed to transform the world, and introduce the golden age of complete gospel triumph?

## CHAPTER VI.

### AGGRESSIVE POWER.

**TIMELINESS** marks all the works and ways of God.

Truth has its seasons ; and the kingdom of God has its periods.

“ The kingdom of heaven,” says our Saviour, “ is as a grain of mustard-seed,— the least of all seeds ; but, when it is grown, it is one of the greatest of plants,— tree-like, — in which the birds of the air may rest themselves, and build nests for their young.”

At the right time, the seed of the kingdom is ripened, and dropped into the earth along the banks of the river of the waters of Life. And the sown seed knows the spring-time, and snuffs the sunshine and showers. Bursting its prison-shell, it sends down its roots for moisture and strength, and sends up its stem for light and air, and comes out in spring freshness and beauty. It has also its

summer time, — when it ripens its fruits, and its autumn for filling the garners.

This is true of every child of God, of every church of Christ upon earth, and of the whole church-militant, collectively taken. Revivals may have been a novelty in the days of Enos, when men first began socially to call on the name of the Lord ; but from that day to this they have been the law of the kingdom. Times of refreshing from the presence of the Lord may have taken Abel by surprise, at that first altar of God at the east gate of Eden, as they evidently did take Cain by surprise, making him gnash his teeth upon Abel ; as the murderers of all martyrs have done. But they were understood to be the order of God's economy in the days of the apostles, and indeed in every age of the world.

Great periods have been marked by great revivals ; and great revivals have been characterized by the developments, each one of some one great truth, made prominent and powerful in its application to the experience and life of the Church.

The great truths which now have their unchangeable position in the faith and formulas of the Church have been born into the world one by one, and one by one have taken their positions in orderly array

in the great family of truths. Like children, they have come crying into the world ; and, like warriors in battle, each has had its own way to fight. Like Damascus blades, each has been tried and tempered in the fire and under the hammer of controversy ; and, like the martyr-throng above, they have all come up to their permanent place in the bright galaxy of truth, through much tribulation, with their robes made white in the blood of the slain.

The great foundation-truth — the unity of God, the alpha of all theological science and of all saving knowledge — had its battle of ages with polytheistic idolatry, but has finally driven its enemy into the dark corners of the world, and, if appearances may be trusted, will soon drive it out of the world altogether. And the great top-stone of truth — the head of the corner, the trinity of God — is yet in its conflict, and is yet to be more clearly understood, though already it has battled its way to its place in the faith, and holds it in triumph against the assaults of every enemy ; while shoutings of Grace ! Grace ! unto it go up from all true believers.

It would be a work to enlarge the largest heart and expand the most liberal mind, if it were done as it deserves, — to sketch truthfully and graphically the biography of each one of the great evangelical

truths comprising the faith. Each one has a life and times of its own ; and, in comparison, the lives and times of men, even the greatest of men, would dwindle into insignificance : indeed the historical prominence of the great men of the Church, from Abel and Enoch down to Whitefield and Wesley and Edwards, comes from the fact of their being each one the representative, the embodiment, the incarnation, of some one great truth of revealed religion, in some stage of its development, just as Newton and Copernicus were the representatives of astronomical principles.

Revelation had its stages, — two great ones, the old and the new, with many minor ones marking them both : though, in the new, the various stages were crowded into the time of a single generation ; whilst, in the old, many generations sometimes intervened.

Then when revelation was completed, and given complete to the world, no more to be added nor any thing subtracted, upon pain of God's curse, — even then, since that, the *development and application* of the several truths revealed has been also by stages, each in its own time, and each in its own way.

The question may have arisen already, — and, if

not, there is no reason to shrink from raising it now, — why ? if it is true that the experimental apprehension of the principle of sanctification by faith is the privilege of all, — why has the fact not had greater prominence in the past ? Why have eighteen centuries been allowed to roll away before it is brought distinctly and prominently before the mind of the Church ?

The answer is, that, until now, the time has never come for it. Now is the time. That it is no new thing *practically* is clear. Abel doubtless understood it practically, at least, and was made strong for martyrdom by it. Enoch lived in it, and was translated — taken bodily to heaven without death — by it. Noah built his ark in the faith of it, and outrode the flood by it ; and Abraham, in the power of it, forsook the home of his birth, and dwelt amongst strangers, and waited patiently for the fulfilment of God's promise ; and then himself, at the command of God, was in act to put the knife to the throat of Isaac, — the son of promise, — counting God able to raise him again from the dead. Prophets and apostles and reformers, and the great and good of every age, have exemplified it. It is nothing new. And yet, until now, the time has never fully come to give it the *prominence which*

*now it is destined to take* and to hold in the future history and progress of the kingdom of God in the world.

It is now only *three hundred years* since the Bible itself was exhumed from its burial-places in convent-cells and library-alcoves, and freed from its cements of the dead languages, torn from it by the hand of the reformers, and put in its dress of living speech, and sent forth upon its great mission to the world.

And it is only *one hundred years* since the great truth of the new birth, as a distinct experience, the privilege of all, began to receive its full power of application to the heart and life of the Church. And yet both were just at the opportune moment.

It is beautiful to mark the times and occasions of truth in its connection with the orderly march of events, as in single file, with solemn tread, they come forward at the command of the Lord.

*The translation of Enoch* was just at the time when the heavens had become overcast with dark clouds of unbelief; and a window in heaven was needed, that man might see it, and not forget *that there is a heaven above.*

*The flood* came just when the fear of God had died out, and violence had run riot, filling the

earth,— just in time to let all after generations know that there is a God of justice and judgment, ruling over all ; who does not shrink from wrapping a world in its own winding-sheet, regardless of its agonizing shrieks of despair, if the cry of its guilt and the call of justice demand it.

*The overthrow of Babel and the confusion of tongues* was just at that moment when the pride of man, and his desire to cast off fear and restrain prayer, had concentrated and culminated in the great city and tower ; which were to be at once both the glory and the safety and the bond of union of the whole human race. The plan of the mighty hunter and hero and builder, Nimrod, was laid, and almost completed. With every successive course of bricks upon the tower, the pride of the people and their feeling of security rose ; and the bond of their union was strengthened, and the fear of God weakened. Dependence upon God had ceased. They were now no more afraid to give loose reins to luxury and ease. Vice and crime could live and fatten and run riot in fancied security.

Just then it was that God overthrew their city and tower, confounded their speech, broke up their confederacy, and scattered them over the earth,

hopeless of ever being united again, — a timely lesson to the whole world that *there is no tower of safety but God alone, and no abiding city save the city of God, and no glorying except in the Lord, — which will not be put to shame, — and no union that can stand except the union of the one faith by the one baptism, under the one Lord, in the one family of our Father in heaven.*

*The call of Abraham* was just at the moment when idolatry was fairly beginning to rise and make head in the world, and when, therefore, it was needful to make head against it. Destined to take to itself the splendor of king's courts and the power of the nations, intrenching itself strongly in the passions and vices of the people, and fortifying itself in their perverted religious propensities, it was needful to separate a nation from all the world, to receive the oracles of God, and preserve his worship, and become the nursing mother of the gospel for the whole world. Just then it was that Abraham was called, and commissioned to become the father of the one nation, and the father of all who should believe in the true God, that to them as to him it might be reckoned for righteousness.

*The exode, four hundred and thirty years after, with its great battle in the court of Pharaoh be-*

tween idolatry, now installed in its pomp and pride and power, and the faith of the one God, followed by the overthrow in the Red Sea and the triumph of truth, was again just in time to teach the world that idols, with all the lying wonders the father of lies can work to sustain them, are nothing but vanity and lies.

And *the laws and institutes* given from Sinai, with the worship of God established and perfected in all its prophetic types and imposing power, were just in time to give form and front to the cause of Jehovah before an idolatrous world, as well as to hold the people themselves, and prepare the way for the Messiah ; who should fulfil the types, and give substance to the shadows, and become the atoning High Priest, and the Deliverer of his people both from their guilt and from their sins.

The *change from a commonwealth to a kingdom*, with its rapid rise in power and opulence and glory under Saul and David and Solomon, with the building of the temple, was all just in time again, when the elements of strength had all been accumulated, to combine them, and give imposing form and power to the religion of Jehovah in the eyes of the world.

*And the captivity in Babylon*, when Babylon

itself was a combination of the whole world into a single empire, was just at that opportune moment when the Jews themselves needed to be humbled in the dust for their over-weening pride and shameful idolatry, and when at the same time through them, in their humility, God could teach the world through his servants in the court, and their influence upon the king, the worship of Jehovah as the one only true God, — just in time for the second greatest battle and victory of the true God over idols.

The *coming of Christ* is happily marked by the apostle as just then when the *fulness of time* had come, — when the Jewish dispensation was waxing old, and ready to pass away ; and when the Greek was the written language of the world, and the Roman power the governing power of the world ; and when the world was all connected in the one empire of Rome, and all open to the apostles and primitive Christians to go with the gospel to every creature ; and when idolatry in all the civilized world was in its dotage, — the byword and laughing stock of the learned, — when, in short, there was an open field for a fair contest, such as there never had been before.

The *advent of the Holy Spirit*, when Pentecost

had fully come, was just when the time for it had fully come also,—just when the great work of atonement had been finished, the resurrection accomplished, and the risen Saviour had ascended to the right hand of power; just when a demonstration of his power, as the living and almighty Saviour, was needed to revive the drooping disciples, and convince a gainsaying world; and just when the disciples themselves needed that very baptism of light and love and peace and power, to inspire them with wisdom and boldness and strength for their great commission of giving the gospel to the world.

*The breaking down of the Jewish walls of prejudice* by Peter's vision and Paul's commission, together with the conversion first of Cornelius and his friends, and afterwards of the Gentiles at Antioch, and the proceedings of the apostles and elders in consequence, was just in time to open the way, and set the gospel free to fly abroad, run and conquer, and win the day.

*The Reformation*, passing by the events of fourteen hundred years, each as timely as any before or after,—the Reformation came again just when all things were ready. The corruptions of Rome had gone so far, that all good men everywhere

longed for reform; and the darkness had become so great as to be felt, and felt, too, in all its oppressive power, so as to create a deep and earnest desire for the light of God's Word. The Church was in the condition of one in a cavern, or in the catacombs, in whose hand the light has gradually sunk, until at last it has flickered and flared and expired. When, then, he has wandered on, blundering and stumbling in the dark, until at last he has become afraid to take another step without a light,—just as such an one would hail the light with unspeakable joy, just so the people of that day were prepared to hail the light of the Bible. Oh, what joy it gave them when it came forth! now no longer speaking in an unknown tongue, but in every man's own language wherein he was born,—Germans and Britons, Hollanders and French, Italians and Spaniards, Hungarians and Bavarians, Normans, Danes, Swedes, and all.

Then, too, it should not be forgotten that this was just at the time when the newly-discovered art of printing had prepared the way to give wings to the Word of God, like the angel of the Apocalypse flying mid-heaven for its mission, to the nations of the world, as never could have been done before.

*The great awakening*, two hundred years later,

now one hundred years ago, was just in time to arrest the lapsing Church in its downward course, and give it a great impulse upward and onward, in preparation for what has come since, and what is now coming, and what is yet to come in the future. To the great central doctrine of justification by faith, revived before in the Reformation, the fact of the *new birth*, as an experience for all, was now added to the faith of the Church in the great awakening, and this just at the moment when the churches of America were in the plastic state, ready to take the Whitefieldian and Wesleyan and Edwardean type, as older churches in older lands were slow to do, and at the moment, too, when India fell under British rule, to be opened to Christianity in due time.

And now, in the intervening hundred years, oh, how great events have thickened! The old slow march seems to have hastened into double-quick time, and the single file to have formed up into the order of platoons. The *missionary era*, commencing fifty years ago, just when simultaneously Bibles began to multiply through the multiplying power of Bible societies, and missionaries began to rise up, to go out into all the world, and the Church began to combine to send them, and the nations began to

throw open their doors to receive them, and commerce began to spread its wings anew to take them, and steam-power began to develop the superiority of Christian nations in all the arts of life, and stimulate commerce to carry Christian fabrics into all heathen nations, — just then a new life began in the Church, under the unfolding power of the great commission, which for ages had been allowed to sleep, but now was proclaimed from every pulpit and by every Christian press of Christendom.

As years roll on, the natural sciences unfold, and lead even sceptical minds to abandon Atheism and Pantheism, and come upon the platform of revelation. All machinery is improved. Railroads are invented; ships are enlarged; and steam is harnessed in, to be our servant of all works on sea and land; electricity is drilled also into service: and a network of veins and arteries is created, producing a grand system of thought-circulation, fast binding the nations together into one, or at least bringing them face to face, within speaking distance of each other. The printing-press is increased by a thousand-fold in its productive power; and the gold fields of California, Australia, and the North open up their treasures, and pour a golden current into the commercial arteries of the world. And just

now, in the midst of all this, God comes down in the power of his spirit, and arouses the young men and the business men, the laymen and the lay-women, as well as office-bearers in the Church, to meet and pray and work for the Master ; and such a revival begins as the world has never witnessed before. Hope rises up, and begins to stretch forward to the great battle and final triumph. And what now is needed ? What now would be the timely work, and what now the timely truth ? There is now more than ever needed two things : First, the millennial *type* of *Christian character* and life.

Second, the spiritual strength and endurance to carry the Church onward and upward unswervingly to and through the conflict and triumph before us. And these two are one ; and this one is the experience of full salvation, through full trust in the Lord Jesus Christ.

Thanks be to God, as the years roll on, evidence increases that the supply of this great power to the Church is not to be much longer delayed. Thirteen years have passed since that which has gone before in this chapter was written ; and, in that time, a wonderful change has been wrought in the attitude of the Church in regard to this experience : and

thousands of witnesses have been raised up, and are testifying to its truth and blessedness and power in the pulpit and press, and in meetings both special and general. Indeed, it is not too much to say, that the Church, of every denomination, is beginning to be moved both in Europe and America, as by a rushing mighty wind ; and many in it are receiving the Pentecostal endowment of power for the fulfilment of our Lord's last great command, by doing his last great work in saving the world by teaching the gospel to every creature.

From amongst many testimonies exemplifying this, the following is taken as excellent and trustworthy :—

“ CHIEF AMONG TEN THOUSAND.”

A NARRATIVE BY PRESIDENT STEELE.

I HAVE hitherto been content with a daily confession with the mouth and private letters to my friends, carefully refraining from any appearance of seeking the public prints ; but my friends urge me to run this risk for the strengthening of my brethren in this age, when a subtle scepticism respecting Christian experience is poisoning and paralyzing myriads of professed followers of Christ. At my conversion, thirty years ago, through weak-

ness of faith, the seal of my justification was impressed so slightly, that the word, "Abba Father," was scarcely legible; yet in answer to a mother's prayers, in my infancy, consecrating with conscious acceptance her son to the Christian ministry, I was called to preach, but called with a "woe unto me," instead of an "anointing with the oil of gladness." I will not dwell upon the unpleasant theme of a ministry of twenty years almost fruitless in conversions, through a lack of an unction from the Holy One. My great error was in depending on the truth alone to break stony hearts. The Holy Spirit, though formally acknowledged and invoked, was practically ignored. My personal experience during much of this time consisted in

" Sorrows and sins and doubts and fears, —  
A howling wilderness."

But an evangelist,<sup>1</sup> with moderate pulpit-talent, but extraordinary power to awaken slumbering professors, and to bring sinners to the foot of the cross, came across my path. I sought to find the hiding of his power, and discovered that it was the fulness of the Holy Spirit, enjoyed as an abiding blessing, styled by him "rest in Jesus."

<sup>1</sup> Rev. A. B. Earle.

I sought earnestly the same gift, but could not exercise faith till I had made a public confession of my sin in preaching self more than Christ, and in being satisfied with the applause of the Church above the approval of her divine Head. I immediately began to feel a strange freedom daily increasing, the cause of which I did not distinctly apprehend. I was then led to seek the conscious and joyful presence of the Comforter in my heart. Having settled the question that this was not merely an apostolic blessing, but for all ages, “He shall abide with you forever,” I took the promise, “Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.” The “*verily*” had to me all the strength of an oath. Out of the “*whatsoever*,” I took all temporal blessings, not because I did not believe them to be included, but because I was not then seeking them. I then wrote my own name in the promise, not to exclude others, but to be sure that I included myself. Then writing underneath these words, “To-day is the day of salvation,” I found that my faith had three points to master, —

“THE COMFORTER — FOR ME — NOW.”

Upon the promise, I ventured with an act of ap-

propriating faith, claiming the Comforter as my right, in the name of Jesus. For several hours I clung by naked faith, praying, and repeating Charles Wesley's hymn, —

“Jesus, thine all-victorious love  
Shed in *my* heart abroad.”

I then ran over in my mind the great facts in Christ's life, especially dwelling upon Gethsemane and Calvary, his ascension, priesthood, and all-atoning sacrifice. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. Christ became so unspeakably precious, that I instantly dropped all earthly good, — reputation, property, friends, family, every thing, — in the twinkling of an eye, my soul crying out, —

“None but Christ to me be given,  
None but Christ in earth or heaven.”

He stood forth as *my* Saviour, all radiant in his loveliness, — “the chief among ten thousand.” Yet there was no phantasm or image or uttered word apprehended by my intellect. The affections were the sphere of this wonderful phenomenon, best described as “the love of God shed abroad in the heart by the Holy Ghost.”

Oh, how vivid and real was all this to me! I

was more certain that Christ loved me than I was of the existence of the solid earth and the shining sun. I intuitively apprehended Christ. I no longer doubt

#### THE DIRECT WITNESS OF THE SPIRIT,

as distinct from the testimony of my spirit, discerning the fruits of the Spirit, and inferring his presence and work.

Thus much I think is due to those who would study this manifestation of the Spirit from the point of view of theology and mental philosophy, from which I myself have often wished that remarkable experiences could be seen. But language is wholly inadequate to express a manifestation of Christ, which did not formulate itself in words, but in the mighty, overwhelming pulsations of love. The joy for weeks was unspeakable. The impulse was irresistible to speak of it to everybody, saint or sinner, Protestant or Papist, in public and in private. At the time of this writing, seven weeks from the first manifestation, the ecstasy has subsided into a delightful and unruffled peace, rising into ecstasy only in acts of especial devotion. I find no fear of man nor of death. I can no longer

accuse myself of unbelief, the root of all sin. *What may be in me, below the gaze of consciousness, I do not know*; I must wait till occasions shall put me to the test. It would not be wise for me to assert that all sinful anger — (there is a righteous anger) — is taken away, till I have passed through a college rebellion, or something equally provoking.

My personal friends do not need to be informed that the doctrine of entire sanctification, as a specialty, has not been my hobby, but rather my abhorrence, in consequence of the imperfect manner in which it has been inculcated and exemplified. Hence, if there is any thing in this experience confirmatory of that doctrine, as a distinct work, considering my former attitude towards this subject, my testimony is something like that of Saul of Tarsus to the truth of Christianity. If I have any advice to give to Christians, it is to cease to discuss the subtleties and endless questions arising from entire sanctification or Christian perfection, and all cry mightily to God for the baptism of the Holy Spirit. This is certainly promised to all believers in Jesus. Christianity thus anointed in the pulpit and pew would be the mightiest power in our country and in the world. Oh that every minister and layman would inquire the way to the

upper room in Jerusalem, and there abide till  
tongues of fire flame upon their heads !

DANIEL STEELE.

LIMA, NEW YORK, January, 1871.

## CHAPTER VII.

### CLOSING COUNSELS AND PARTING WORDS.

AT best, authors or ministers are but like the finger and the tongue of John the Baptist pointing to Jesus,—always present, as the Lamb of God that taketh away the sin of the world.

We must get beyond the minister, however wise and good he may be, and beyond the book, however full and clear its teachings, to find Jesus. The Song of Songs, which is Solomon's, gives the truth in words of honeyed sweetness, when the bride is made to say,—

“I sought him, but I found him not :

“I will arise now, and go about the city in the streets,

“And in the broad ways I will seek him whom my soul loveth :

“I sought him ; but I found him not.

“The watchmen that go about the city found me :

“To whom I said, Saw ye him whom my soul loveth ?

“It was but a little that I passed from them ;

“But I found him whom my soul loveth.

“I held him, and would not let him go.”

An when *we* find him, and while we will not let him go, there is safety, progress, happiness, usefulness, for us. Satan cannot lay hold on us.

A little child, who was told by her mother that the tempter could not get her, because Jesus would be with her, answered, “Why, mother, *I am in Jesus!*”

We are in Jesus, if we abide in him.

Therefore it is that exhortations may be dispensed with; because, abiding in Jesus, we shall be watchful and prayerful, diligent and faithful, secure from the adversary, and cheerful as the lark.

Like jets and chandeliers connected by hidden pipes with the great meter at the works, our light will burn on, and shine evermore; because Christ is our unfailing Fountain-head.

He in whom Christ dwells by faith will pray with all prayer and without ceasing, because prayer has become his vital breath; and, like the beating of his heart and the heaving of his lungs, his soul will go out in prayer and praise spontaneously, without the lashings of conscience and the urgencies of duty. Songs in the night will come welling up from the overflowing joys of his heart; and his very dreams will take on heavenly hues and shapes.

He will be active. The spirit in him will be love,—a constraining fire in his bones: he cannot but be active. He will be generous. If he abide in Christ,—who, though rich, for our sakes became poor, himself the free gift of God to us,—he cannot but give freely for his Master and his Master's cause.

He will grow in grace; for he has a living union with Him who is full of grace and truth, and from Him he will receive grace for grace.

He will have no longer occasion to examine himself, to see whether he is a Christian at all or not, saying and singing the mournful strain,—

“Oft it causes anxious thought,  
Am I his, or am I not?”

For he will have left the dim line of uncertainty so far behind in his race, that his days of groping will be ended forever. His examinations will be to see whether he is “*in the faith*,” *abiding in Jesus*; not lifted up, not turned aside, but in the fulness of the faith.

He will press for the mark; for every day the mark of the prize will brighten, and swell out toward the proportions of an actual presence, a substantial verity; and every day his urgency will

accelerate, as on eagle-wing he mounts up toward the goal of hope.

But what is it to abide in Jesus?

To abide in Jesus is just to keep always the very attitude taken when Jesus was accepted.

“As ye have *received* the Lord Jesus Christ, so walk ye in him, rooted and grounded in him,” saith the apostle.

We received him very humbly. We felt our place to be the dust, our righteousness to be rags, our power to be weakness, and looked to Christ for all things.

Even so abide, so walk ye in him.

He who is lifted up with the idea of some exalted state of purity or power or safety gained has in so far forgotten the apostolic injunction, and is not in the lowly way where Christ was received by him. His joy is in *his state*, not in Christ. His trust is in his own attainments, not in Christ.

The command is not, Now you have got into a high and holy state, so walk in *that*; but even as ye *received* CHRIST JESUS, so walk in HIM.

One who had found the blessed Saviour by faith, and had his eyes opened to see the folly of his blind struggles to gain the goal by works, became so enamored of *faith* as to think of that night

and day, and extol it to all listeners ; but his comforts began to fail, and his light grew dim ; his soul pined away into leanness again, and grew hungry, he could not tell why. By and by, however, a beam from the Sun of Righteousness dispelled his darkness. He saw that he had magnified faith instead of Christ ; just as if one should look at the system of iron pipes underlaying the city streets, and conducting the waters into every house, and, forgetting the fountain which supplies them, should say, " Ah, it is these pipes which bring their crystal streams to all ! We owe all to these pipes ! "

Satan even tempted him to question whether the power was not in the faith itself, independent of Jesus ; so that, if there were no Saviour, yet if faith could be the same, whether the salvation would not be received. But, even while he questioned thus, the power began to wane, as the supply of water in our houses would begin to fail the instant the fountain-head was shut off from the conducting pipes ; and it was only when he returned again to Jesus, as the Fountain which supplies the waters of the river of life, that the streams began to flow again in full current into his heart.

We received CHRIST AS ALL-SUFFICIENT; *even so* let us abide in him.

FATHER A—,

A venerable and lovely Christian, instructed in the way, but trembling and hesitating whether, after all, it would do for him to trust in *Jesus alone*, without some sign or seal of his acceptance, arose in a social meeting, and touched every heart by the childlike simplicity and lucid clearness in which he set forth the way, and the humility with which he confessed his own past mistakes. Then in conclusion he said,—

“ But now, as for me, I see that the only way is to trust in Jesus. Every other way has failed me. I have no hope in any thing else. I see that it is his to save me from my sins, just the same as it is his to save me from hell; and I know he is able to save to the uttermost. But,—but,—whether he will do it — for *me*, — I — I — dare not say.”

He resumed his seat; and, for a moment, breathless silence reigned. Then another arose, and said, “ Father A. reminds me of the counsellors of Washington at the Brandywine. The American army had crossed the bridge, and were going on to

meet the enemy. Washington called a council. His officers assembled. He proposed the question, 'Shall we burn the bridge?' They said, 'No: we may want it to retreat over.' Washington overruled them, saying, 'Burn the bridge! Then there will be no retreating!' So the order was given, 'Burn the bridge!' and the bridge was laid in ashes."

The brother was going on to apply this to Father A.; but he sprang to his feet, exclaiming, "I'll burn the bridge!" And he did. From that hour he was a living witness, and a lovely one too, that Jesus is the way,—all-sufficient, without signs or any thing else, to him who receives him.

That's the way! Burn the bridge! Leave no retreat! Venture wholly!

This we have done,—if we have—done it. Even so abide in Christ,—wholly in him, always in him.

Suppose comforts fail, light grows dim, clouds arise, the heart becomes laggard, courage sinks, joys fall into the sear and yellow leaf, or begin to,—what then?

Fly to means? No: fly to Christ. Christ is what we want; Christ is all we want. Having him, we shall have light, comfort, courage, joy,

and every thing; without him, we shall have nothing.

Suppose you were in a church or hall at night: the lights were dim, hardly light enough to make the darkness visible; and suppose you should see the sexton busy, working away at the burners, trying to enlarge their apertures of escape for the gas, to increase the light, and all the while you know that the gas is partially shut off in the pipe connecting with the main, and that is the reason of its faintness in the jets.

You will go to him, saying, "Man! man! let the jets alone! Go turn on the gas from the main!" Then let him do it, and instantly the room is full of light. Every *burner does its duty*. Ten to one, he will have to go round to each burner and reduce the light, to keep it within bounds.

Even so every man who has full and abiding union with Jesus will do his duty. His light will shine; and he will rather need restraint than spurs and goads.

"I am the Door," said the Master. We all believe that. There is no other.

But the same lips said these other words, "I am the Way;" and this is equally true. There is no other. Practically, many believe in Jesus as the

door. By him they enter the gateway to glory ; and then, too, they expect to be met at the end of the way by angel messengers, and ushered into the presence of Jesus. But, between whiles, they expect to journey in the strait and narrow way by virtue of their own resolutions and watchings, with such help from God and man as they can secure from time to time.

Lame faith ! Oh, what a wretched life of ups and downs they have of it, living in that way !

Oh that they only knew that Jesus is the Way. He not only offers to be with them,—the pillar of cloud and of fire, the manna and the fountain,—but he is *the Way* ; and there is no other. There is no real progress heavenward but in JESUS.

Abiding in him.

One thing more,—vital to this abiding union with Jesus in its fulness,—that is, a constantly-renewed consecration to do his will.

“ If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father’s commandments, and abide in his love.”

It is an every-day freshness of full purpose to do all the will of Jesus that is here enjoined as the way to abide in his love.

Every day the panorama of life shifts its scenes :

indeed, kaleidoscope-like, our circumstances change to the turn of every moment almost.

Some disciples think they must look over the ground of duty at the end of each year, and begin anew on New-Year's Day. Most of those who pretend to serve the Master feel it incumbent, when setting out in the world for themselves, or when commencing married life, or when engaging in a new business, then to seek a new adjustment to their new circumstances ; but this should be the daily, hourly, constant manner of the disciples of Christ. "I do always the will of my Father," said the blessed Saviour ; "and, if you will keep my commandments, ye shall abide in my love, as I have kept my Father's commandments, and abide in his love."

Just here many and many a truly converted one has missed the way, and slid into darkness.

There is no living in the light without living in obedience.

Remember ! Faith accepts the command, and obeys, just as it also accepts the promise, and rests upon it.

The branch abiding in the vine adjusts itself to the times and seasons of the vine. It puts forth buds, blossoms, and leaves in the spring, fruit in

the summer, and in the fall ripens its precious burden for the husbandman, then drops its leaves, and composes itself for the rest and strength-gathering time of the winter. Just so we need to adjust ourselves to the will of the Master daily and hourly.

So shall we abide in his love ; and so shall his love also abide in us forever.

Before closing, there is one practical question — always important, doubly so now — concerning young converts : What shall we tell them ?

Shall we tell them, as alas ! is too often done, “ Ah ! you are joyous now ; but your joys will soon fade ” ?

No : that would be cruel, even if true ; but it need not be true. Tell them rather, “ Abide in Jesus, and your joys shall be full.”

Tell them, like Paul, to press for the mark ; and, like Pres. Edwards, to be more urgent in seeking the Lord than before conversion. And then, with Paul, you shall be filled with all the fulness of God ; and, with Edwards, your joy in God shall be so great, that, when you walk in the fields, every thing shall be alive with God, and you shall not be able to *speak forth his praises*. Your swelling emotions will seek expression in song : his statutes shall be

*literally* your songs in the house of your pilgrimage ; and as your joys, so also shall your usefulness be. The joy of the Lord shall be your strength. You shall be abundant in labors and abundant in success.

But what shall we tell the young convert about the higher life ?

Tell him that he must go through a long process of seeking, must try all the by-ways before finding the highway ? No ! No !

Tell him simply to abide in Jesus ; as he has received him, so to walk in him ; give himself to Jesus, — soul, body, and spirit.

Commit the keeping of his soul to Jesus. Commit the purifying of his soul to Jesus. Commit all the affairs of life to Jesus. Cast all his cares upon Jesus.

Take Jesus as all in all, and find all in him. Take up every cross, keep every commandment, and walk in his love. Tell him to do this, and he shall not grope in darkness, but will be in the higher life.

“ And all that life is love ! ”

Tell him the words of Jesus, —

“ I am the true Vine, and my Father is the husbandman

“Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

“Now ye are clean through the word which I have spoken unto you.

“Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.

“I am the Vine: ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

“If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

“As the Father hath loved me, so have I loved you: continue ye in my love.

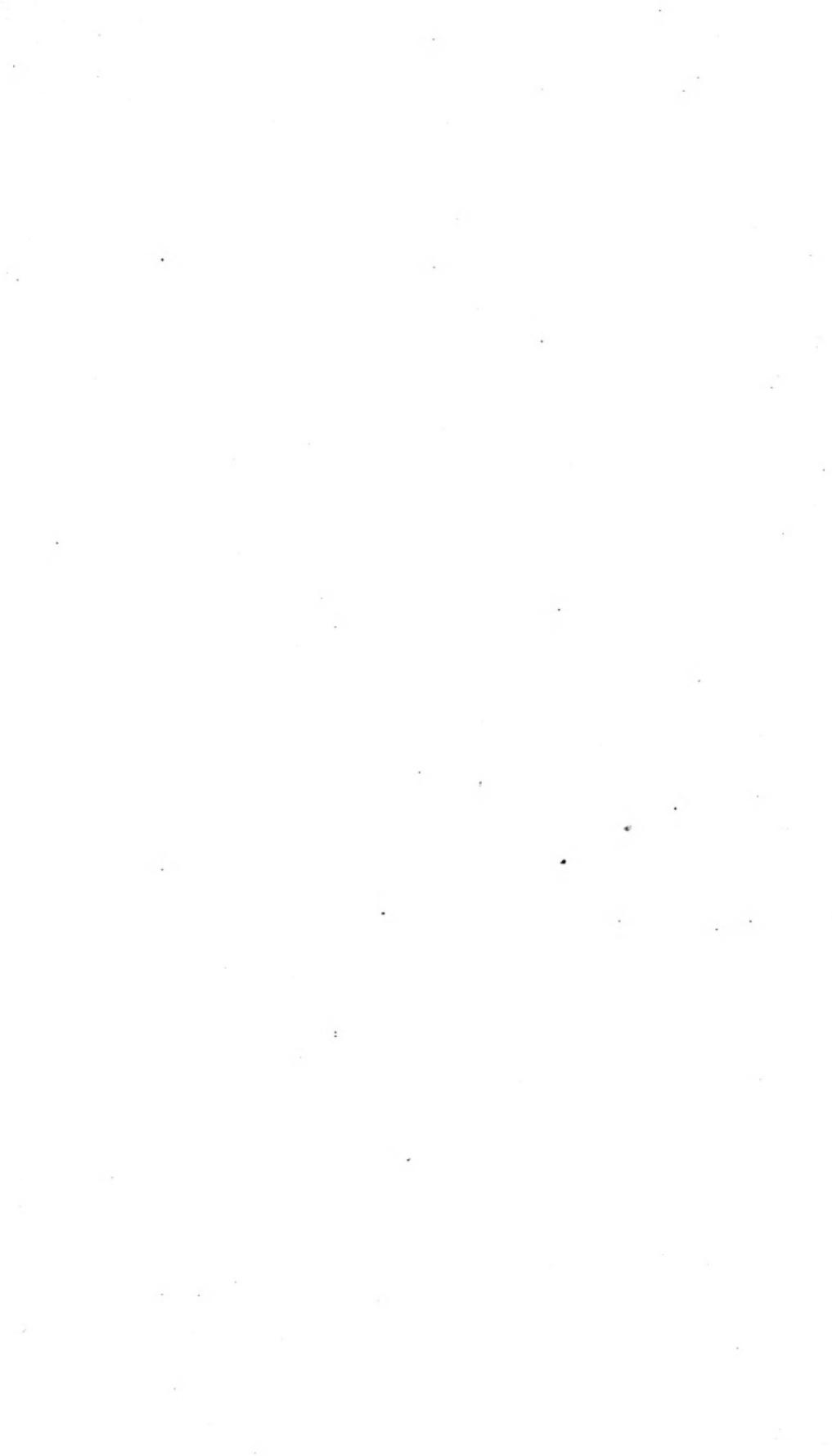
“If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.

“These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”

Tell them further from Jesus, “This do, and the ‘promise of the Father’ shall be shed upon you; and ‘Ye shall receive power when the Holy Ghost’ is given you: then shall ye be ‘witnesses unto me.’ ”

And now unto Him who is able to do exceeding

abundantly, above all we ask or think, according to the power that worketh in us,—unto him be glory in the Church, by Christ Jesus, throughout all ages, world without end.” Amen.



62.

69,



**Date Due**

FACULTY

1912 45

270



4  
105

Princeton Theological Seminary-Speer Library



1 1012 01029 0155